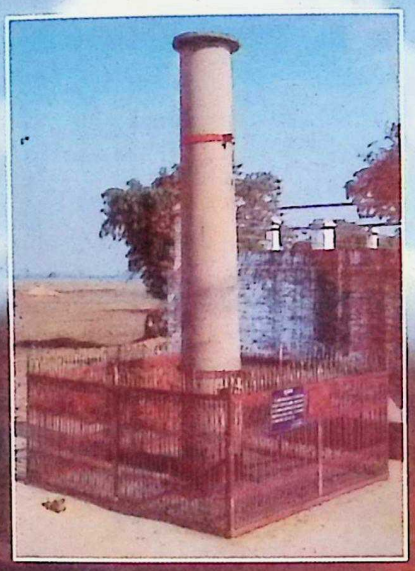
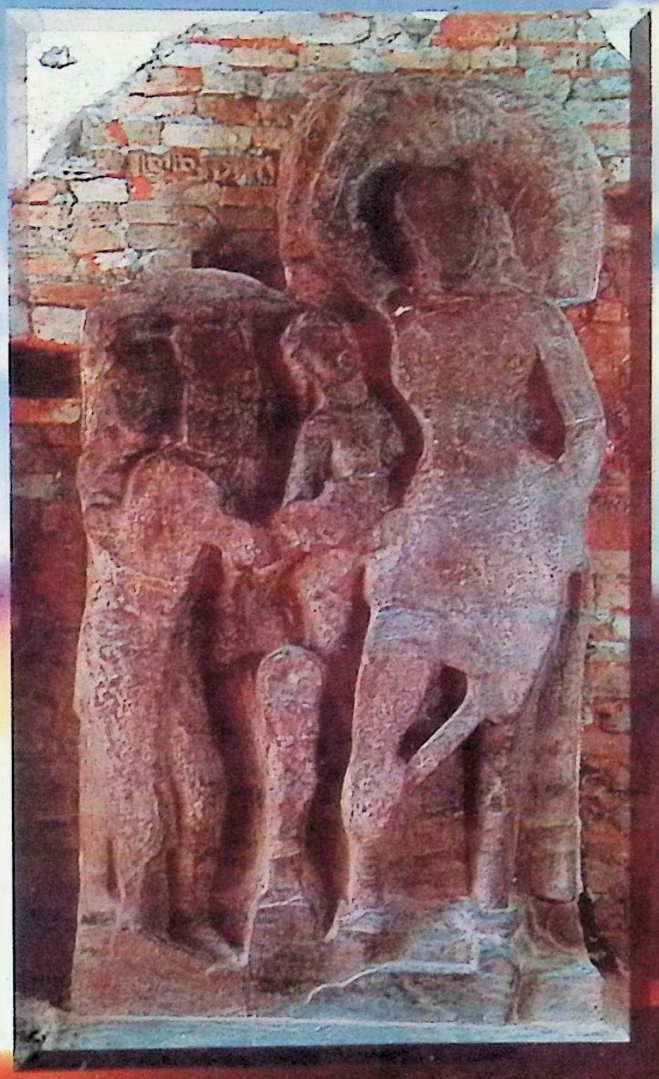
# PROCEEDINGS of THE WORLD BUDDHIST SUMMIT

## Lumbini: The Fountain of World Peace





Lumbini Garden, Lumbini, Nepal
November 30 – December 2, 1998 (Buddha Era 2542, Marga, B.S. 2055)

Sponsored by
His Majesty's Government of Nepal
and
Lumbini Development Trust

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THE ELEVEN OF DEVA
TWENTIETH YEAR OF THE CORONATION
ROYAL VISIT BUDDHA SAKYAMUNI
BORN HERE
STONE PILLAR ERECTED THE BHAGWAN
BORN HERE, LUMMINI VILLAGE WAS
AND ENTITLED TO THE EIGHTH PATTONEYA

# PROCEEDINGS

of

# The World Buddhist Summit

## Lumbini, Nepal

**Nov. 30- Dec. 2, 1998**

## Editors

*Prof. Tulasi Ram Vaidya*
*Prof. Prem Kumar Khatry*

*For*
His Majesty's Government of Nepal
and
Lumbini Development Trust
Lumbini, Nepal

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His Majesty's Government

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# Foreword

I appreciate the meticulous efforts made by Professors Tulasi Ram Vaidya and Prem Kumar Khatry of Tribhuvan University, Kathmandu in assisting the Lumbini Development Trust (LDT) to bring out a verbatim record of the World Buddhist Summit held in the Lumbini Garden from November 30 to December 2, 1998. The importance of the event demands that an authentic report of the proceeding be kept for the benefit of researchers, scholars and other enthusiasts who are making sincere efforts to contribute for the successful completion of the development of Lumbini Master Plan.

I would like to express my hearty felicitation to Hon. Minister Purna Bahadur Khadka who contributed a lot for the grand success of the Summit. The members/representatives of governmental/non-governmental organizations, national and international agencies, socio-religious organizations must be thanked for their sincere and valuable contributions in the Summit as well as the efforts made by the HMG/Nepal and LDT. I would also like to appreciate the LDT officials for their hard work and sincerity.

Finally, I would like to reiterate that HMG/Nepal is fully committed the completion of the Master Plan of Lumbini at the earliest possible.

May Lord Buddha bless us.

**Sharat Singh Bhandari**

Minister for Youth, Sports and Culture, HMG of Nepal and
Chairman,
Lumbini Development Trust
July 1999

Homage to the Buddha, the Supreme Enlightened One

**LUMBINI DEVELOPMENT TRUST**

Patron: His Majesty king Birendra Bir Bikram Shah Dev

# Few words

It is my great pleasure to see the report of World Buddhist Summit held in November 30-December 2, 1998. I feel it honored to participate actively in the Summit as an office bearer of Lumbini Development Trust.

World Buddhist Summit is a historic event of Nepal which has inspired not only the participants but also all the Buddhists and peace loving people of the world to contribute something substantial for the development of Lumbini, the sacred birthplace of Lord Buddha, the most illustrious son of Nepal. Lumbini Declaration has to be materialised and achieved with all sincerity. Lumbini Development Trust family feels much obliged to His Majesty's Government/Nepal, specially Mr. Girija Prasad Koirala, the then Rt. Hon'ble Prime Minister and Mr. Purna Bahadur Khadka, the then Hon'ble Minister of Youth, Sports and Culture for their most active and judicious guidance, participation and instructions right from the conception of idea of the Summit, preparation and participation in all possible ways to make the summit a grand success. Many dignified personalities like Ms. Shailja Acharya, the then Hon. Deputy Prime Minister and Mr. Deep Kumar Upadhyaya (former MP), were personally involved right from the beginning to conclusion of the Summit. All the leaders of different political parties must be thanked for their sincere and active cooperation and support to make the summit a grand success without any biasness. I anticipate such cooperation for the development of Lumbini in future also.

The Summit will ever be remembered as a landmark in the history of Nepal.

Preparation of the report of such a big summit is really a hard work. I am much happy to see it being prepared by scholarly persons like Prof. Dr. T.R. Vaidya & Prof. Dr. Prem Kumar Khatry. I express my sincere thanks to both of them in editing and compiling this report which will serve as the most authentic historical document for the scholars and the posterity.

Gajendra Kumar Lama
Vice-Chairman
L.D.T

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Homage to the Buddha, the Supreme Enlightened One

**LUMBINI DEVELOPMENT TRUST**

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# Preface

The World Buddhist Summit, held in the Lumbini Sacred Garden, the birthplace of Lord Buddha, under the joint sponsorship of HMG/Nepal and Lumbini Development Trust is one of the most important historic events for the people of Nepal. It is indeed the first event of this kind organized in Lumbini under the auspices of HMG/Nepal.

The Summit held from Nov. 30th to Dec. 2, 1998, demonstrated extreme enthusiasm and appreciable participation both from home and abroad. The substantial suggestions put forward by the renowned national and international participants have not only given us a concrete guidance but also inspired us in achieving the goal envisaged by the Master Plan. The Lumbini Declaration issued on December 2, 1998, is an important outcome as well as the most valuable guideline for us at LDT.

The decision to organize such an important Summit was not the outcome of one meeting; it was indeed the result of many deliberations in which many senior political leaders, scholars, rev. monks and nuns, senior administrative officials and Heads of socio-religious organizations had actively participated and helped the HMG and LDT arrive at the decision to hold the Summit. For LDT the Summit proved to be the most memorable occasion to share our experiences and opinions and have interactions with national as well as international scholars and distinguished personalities. LDT will leave no stone unturned to materialize the guidelines referred to in the Lumbini Declaration. LDT will ever remember the achievements made during the Summit under the active and personal guidance and supervision of Hon. Girija Prasad Koirala (the then Prime Minister and Chairman of the Main Organizing Committee, Hon. Miss Shailaja Acharya (the then Dy. PM and Minister for Water Resource), Hon. Purna Bahadur Khadka (the then Minister for Youth Sports and Culture and Chairman of the Main Preparatory Committee and LDT), Hon. Govinda Raj Joshi (the then Home Minister) Hon. Prithivi Raj Ligal, Vice Chairman, NPC, Hon. Deep Kumar Upadhyaya, MP, Mr. Gajendra Kumar Lama, Vice Chairman and Mr. Chhatra Raj Shakya, Treasurer, LDT.

My thanks are due to Secretaries Mr. Bishwa Nath Sapkota, Mr. Murari Raj Sharma, Mr. Deependra Purush Dhakal and other Secretaries of HMG/Nepal, Mr. Loke Darshan Bajracharya, former Chairman LDC and Dr. Saphalya Amatya,

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Mr. Sitaram Khanal and Mr. Sarad Chandra Koirala, Mr. Mohan Krishna Shrestha, Joint Secretaries of HMG/Nepal, the DGs of Roads, Forest, Wildlife Conservation, Water Supply and Irrigation Information Departments of HMG. Besides we are also thankful to Nepal Elecricity Authority, Nepal Telecommunication, Bhairahwa Lumbini Underground Water Project, Nepal, Rastriya Samachar Samiti, Gorakhapatra Sansthan, Radio Nepal and Nepal T.V. Also, Mr. N. Morita, Advisor to LDT has also done a commedable job in this Summit and deserves appreciation.

During the preparatory phase Mr. Gautam Das Shrestha, Convenor of Lodge and Board Sub-committee narrowly escaped a major accident by the blessing of Lord Buddha while returning from Lumbini on completion of his assignment. I appreciate his courage and sense of commitment.

My thanks are due to Mr. Vijaya Bajracharya, Pratek Ratna Tamrakar and Shambhu Malla for their valuable contribution and cooperation.

I must also express my sincere thanks to Mr. Banmali Pd. Lacoul, the then Chief of Protocol of HMG/Nepal and Mr. Bal Krishna Adhikari and Mr. Amrit Tamrakar who worked as volunteers to make the Summit a success. Similarly, I also take this opportunity to thank all other officials of different ministries, corporations of HMG who were on deputation and did all they could to make the Summit a success.

The Regional, Zonal district and local level leaders and officials and LDT staff have contributed significantly in making the Summit a grand success. I thank them all for their sincere devotion and skilled workmanship shown during the Summit.

I am thankful to the authorities of JBF who had extended their kind co-operation for the laying of the foundation stone of Maya Devi Temple by Rt. Hon. Prime Minister. The ceremony was organized during the Summit to mark the beginning of the long-waited and cherished restoration-conservation of this historic temple.

Similarly, the authorities and staff of the Dept. of Archeaology, HMG, did a highly commendable job in preparing the museum of Lumbini for the inauguration and operation during the Summit. Also, the Philatelic Society and Postal Dept., HMG, must be thanked for preparing the special new envelop release ceremony to mark the inauguration of the Summit.

Lastly, Profs. T. R. Vaidya and P. K. Khatry must be thanked for their hard work in completing and editing the present work. I regret that this volume could not come in time due to some unseen problems. Yet I am sure this volume will serve as an authentic historical document for the scholars/ researchers and general readers alike.

Bimal Kumar Sharma
Member Secretary
Lumbini Development Trust
Main Organizing Committee and Main Preparatory Committee.

## Editorial Note

We sincerely consider this an honor as well as a privilege to have an opportunity to participate actively in the World Buddhist Summit held in the Lumbini Sacred Garden from November 30 through December 2, 1998, as the Convenor of the Summit Sub-committee and Rapporteur of the Summit. It is also our privilege now to prepare this detailed report of the Proceeding of the Summit.

We think we have compiled this report most judiciously and meticulously in spite of the fact that we had to encounter problems in collecting the required information materials on time. The office-bearers of Lumbini Development Trust specially Mr. Gajendra Kumar Lama, the Vice Chairman, Mr. Chhatra Raj Shakya, the Treasurer and Mr. Bimal Kumar Sharma, the Member-Secretary provided us all cooperation during and after the Summit in collecting the necessary documents and preparing the draft of this report. We express our sincere thanks to them. We also express thanks to LDT officials and staff, particularly, to Mr. Pratap Khatri, the Liaison/Information Officer, Mr. Krishna K.C., Archaeological Officer, Mr. Madhav Tripathi and Mr. Nabal Kishor Yadav, the computer setters. Our thanks also go to Ganga Kharel and Anesh Shresthacharya of CNAS, T.U., for their kind cooperation extended to us in the process of computer typing, printing and layingout of this document. We hope that the present work will not only serve as a detailed information resource on the historic Summit but also as an authentic record of the World Buddhist Summit, the first of its kind in the annals of the recent history of Nepal and of Buddhism, for the posterity.

We also like to make one special note here. Several national as well as international Buddhist seminars and conferences organized by different religious organizations have been held in Nepal and the holy soil of Lumbini. However, the World Buddhist Summit was the first historic event organized by His Majesty's Government of Nepal, for which the Rt. Honorable Prime Minister Mr. Girija Prasad Koirala and Honorable Minister Mr. Purna Bahadur Khadka must be given due credit for their deep sense of commitment to bring Lumbini to international limelight and speed up the process of integrated development of the holy complex and the region. In the same manner, Hon. MP Mr. Deep Kumar Upadhyaya, Kapilvastu, and the Secretary, Ministry of Youth, Sports and Culture Mr. Biswanath Sapkota also deserve appreciation for their cooperation. We also like to appreciate the cooperation of Mr. Loke Darshan Bajracharya, ex-Chairman of LDT in collecting relevant information for this volume.

The Lumbini Declaration issued from the Summit Hall of Lumbini on December 2, 1998, by the participants of the Summit will ever remain the lamppost for the future development activities at Lumbini. The Lumbini Declaration will also serve as an important document of a strong moral commitment of all the national as well as international participants. Besides being a guideline for accelerating the current pace of Lumbini's development it also provides suggestions to the people and His Majesty's Government of Nepal for the planned and integrated development of the holy site. Thus it is truly an important outcome of the Summit with tremendous and far-reaching consequences. We hope and trust HMG of Nepal will spare no time and effort to

successfully implement the Master Plan keeping in view the recommendations made by the Summit through the Declaration.

We sincerely hope that the integrated complex of the holy site of Lumbini will develop as the most sacred Pilgrimage Shrine and Fountain of World Peace. Let us as Nepalese also make a sublime and solemn commitment in the name of the most illustrious son of Nepal, Lord Buddha, that, we will leave no stone unturned to achieve the goal envisaged by the Master Plan and renewed by the Summit i.e. to develop Lumbini as the "Holiest Pilgrimage Shrine of all the Buddhists and Peace Loving People of the World."

Finally, we extend our sincere thanks to all concerned for entrusting us with this task and providing the materials for the write-up of this Proceeding. We, however, apologize for the undue delay in bringing out this compilation in this form.

**T. R. Vaidya**
**P. K. Khatry**

July 1999

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# World Buddhist Summit
# Lumbini Sacred Garden
# November 30-December 2, 1998

## Program

**November 30, 6:30-10:00**

| | |
|---|---|
| 6.30-7.30 | Prayer |
| 6.30-8.00 | Breakfast |
| 8:30-10:00 | Visit to Lumbini Garden |

**Pre-Summit Working Session 10:15-17:00**

| | |
|---|---|
| 10:15- | Hon. Minister for Youth, Sports and Culture to chair the Session |
| 10:15-10:30 | Opening remarks by the Chairperson |
| 10:30-12:00 | Presentation of Theme Papers<br>a. **Buddhist Philosophy and World Peace** - Dr. Ananda WP Guruge, USA<br>b. **Developing Lumbini as Pilgrimage Center of Peace**. - Dr. Harka Gurung, Nepal |
| 12:30- | Lunch Break |
| 13:30-17:00 | Floor Discussion |
| 17:00-20:00 | Drafting of Report for Presentation at the Summit Session<br>Dinner hosted by VNY 1998<br>Cultural program |

**December 1, 1998, 6:30-21:00**

| | |
|---|---|
| 6:30--9:30 | Prayer/Breakfast |
| 8:30-10:30 | Visit to Lumbini Garden<br>Foundation Stone laying ceremony by Rt. Hon. Prime Minster Mr. Girija Prasad Koirala for the restoration of the Maya Devi shrine complex |
| 10:40-11:00 | Peace March |
| 11:15-12:45 | Inaugural Ceremony:<br>Welcome Address by Chairman of the Main Preparatory Committee Hon. Minister Mr. Purna Bahadur Khadka.<br><br>Inauguration of the Summit by Chairman of the Council of Royal Representatives HRH Crown Prince Dipendra Bir Bikram Shah Deva.<br><br>Felicitations by distinguished delegates<br>Messages by dignitaries |

| | |
|---|---|
| | Address by Rt. Hon. PM Mr. Girija Prasad Koirala, Chairman, Main Organizing Committee<br>Inaugural Address by HRH Crown Prince |
| | Vote of Thanks by Mr. Gajendra Kumar Lama, Vice Chairman, LDT |
| 12:45-14:30 | Lunch |
| **Summit Session I 14:30-18:00** | |
| 14:30 | Hon. Miss Shailaja Acharya, the Deputy Prime Minister and leader of the Nepalese delegation, to chair the session. |
| 14:30-15:15 | Presentation of Report of the Pre-Summit Working Session by the Chairperson Hon. Mr. Purna Bahadur Khadka. Minister for Youth, Sports and Culture and Chairman, Main Preparatory Committee (MPC). |
| 15:15-18:00 | Floor Discussion |
| 18:00-19:30 | Drafting of Declaration |
| 19:30-21:00 | Dinner hosted by Hon. Purna Bahadur Khadka, Chairman, MPC.<br>Cultural Program |
| | **December 2, 1998, 6:30-11.25** |
| 6:30-8:30 | Prayer/Breakfast |
| 8:00-9:15 | Foundation Stone laying Ceremony of Sri Lankan Monastery organized by the Embassy of the DSR of Sri Lanka |
| **Summit Session II** | |
| 9:20-10:20 | Hon. Miss Shailaja Acharya, Deputy Prime Minister and leader of the Nepalese delegation to chair the session.<br>Adoption of Declaration |
| **Concluding Ceremony** | |
| 10:30-11:25 | Welcome to Rt. Hon. Prime Minister Mr. Girija Prasad Koirala, the Chief Guest of the Ceremony to the dais<br>Welcome speech by Mr. Bimal Kumar Sharma, Member-Secretary, MOC. MPC and LDT |
| | Presentation of the Lumbini Declaration by HE Lakshman Jaykody, Sri Lankan Minister and leader of the Sri Lankan delegation |
| | Presentation of the Nepali version of the Declaration by Hon Dy. PM Miss Shailaja Acharya |

**Concluding remarks by foreign delegates**
Hon. R.S. Gavai, MP, India
AWP Guruge, (theme paper writer), USA
Dao Schuren, leader of the Chinese delegation

Address by Hon. Minister Mr. P.B. Khadka
Address by the Rt. Hon. PM Mr. G..P. Koirala
Address by former PM Mr. Krishna Prasad Bhattarai
Vote of Thanks by Mr. Biswanath Sapkota, Secretary, Ministry of Youth, Sports and Culture
Cultural event

**Lunch hosted by**
DDCs - Nawalparasi, Kapilvastu and Rupandehi
Municipalities - Siddharthanagar, Butwal, Ramagram and Taulihawa

**Dinner hosted by**
Chamber of Commerce of all three cities
Industries of Siddharthanagar, Butwal and Kapilvastu
Motion Picture Association of Butwal
Transport-Labor Welfare Fund, Butwal
Geep/Miniibus Association of Butwal

Guided tour of Buddhist holy sites of the region for the visiting distinguished delegates/participants organized by LDT.

## Part One
## Section: One

### Executive Summary

**Introduction**

In the summer of 1998 His Majesty's Government of Nepal made a historic decision to organize an International Buddhist Summit focusing on the historic, cultural and religious significance of Lumbini, the birthplace of Lord Buddha in Nepal tarai. The Finance Minister Dr. Ram Sharan Mahat made the first commitment of His Majesty's Government of Nepal to this effect in his budget speech for the Fiscal Year 2055/56. Further preparation began to take place following the commitment of His Majesty's Government. The Lumbini Development Trust was given the responsibility of hosting the Summit in cooperation with various ministries of HMG and a broad cross-section of Nepalese society. The Executive Committee of Lumbini Development Trust (LDT) met several times to work on the format and other details including listing of participants both from home and abroad. The LDT then made necessary preparation to organize various committees to this effect.

The main objectives of the proposed Summit were:

a. To have the attention of the world to the sanctity of Lumbini and preserve and protect the Sacred Birthplace of Lord Buddha,

b. To materialize the Peace Concept of Lord Buddha, the Apostle of Peace, for the humanity, welfare, peace and prosperity of the world.,

c. To draw the attention of the whole world to Lumbini as the Fountain of World Peace when the world is in tension caused by racial, communal and ideological conflicts, violence, bloodshed, and armament competition, and

d. To acquaint the world with the development activities now underway in the Lumbini complex as per the Master Plan along with the development of other prominent Buddhist sites of Nepal related to the life of Lord Buddha.

The ground work for the Summit, the first of its kind ever hosted by HMG of Nepal took very special turn on Tuesday, August 25, 1998, when a meeting was called at the Conference Hall of the National Planning Commission at Singha Durbar, Kathmandu. This meeting chaired by Rt. Hon'ble Prime Minister Mr. Girija Prasad Koirala formed the Main Organizing Committee (MOC) and the Main Preparatory Committee (MPC) under the chairmanship of Rt. Honorable Prime Minister Mr. Girija Prasad Koirala and Hon. Minister for Sports, Youth and Culture Mr. Purna Bahadur Khadka, respectively. Following this, the Main Preparatory Committee constituted several Sub-committees such as – the Conference and Stage, Financial Management, Reception, Lodge and Board, Publicity, Security, Health, Conference, Transport, Cultural, Special Task-force, Monitoring, Archaeological Conservation and Infrastructure and Steering, to manage the historic event. Similarly, a few local support Sub-committees were also constituted to mobilize local participation and support. The complete list of these bodies is given in the Appendix section of this monograph.

Formal and speedy preparatory works to successfully convene the proposed Summit were thus launched from this date. The Main Preparatory Committee (MPC) also decided the theme of the Summit to be - ***Lumbini, the Fountain of World Peace.*** Similarly, the MPC decided to prepare two major theme papers for deliberation in the Summit –

1. Buddhist Philosophy and World Peace and
2. Developing Lumbini as Pilgrimage Center of Peace

Two prominent scholars Dr. Ananda W.P. Guruge (from Sri Lanka now residing in the US) and Dr. Harka Gurung a prominent scholar from Nepal were nominated to entrust the writing and presentation of these papers in the Summit. The two scholars promptly accepted the request made by the Seminar Subcommittee. In due course of time the theme papers arrived at the World Buddhist Summit Secretariat Office at the premise of the Birendra International Convention Center, Baneshwor.

On the guidelines of the Main Organizing Committee and the Main Preparatory Committee the Seminar Subcommittee prepared a comprehensive list of noted foreign and national Buddhist and other dignitaries - monks, nuns and scholars alike - to be invited as participants in the Summit. The list included, among others, the Buddhist countries of Asia and Buddhist as well as non-Buddhist organizations/individuals from all over the world. The MPC also prepared the three-day program and several brochures highlighting the Summit and the birthplace of Lord Buddha, Lumbini, the site of the Summit.

In October and November 1998, the Chairman of the Main Preparatory Committee Hon. Minister for Sports, Youth and Culture Mr. Purna Bahadur Khadka attended two international Buddhist conferences - one in Berkely, Australia, and another in Colombo, Sri Lanka. The Nepali delegation led by Hon. Minister not only took active part in these important international conferences, but also disseminated the information about the World Buddhist Summit to be held in Lumbini, Nepal and extended invitations to prominent Buddhist personalities from several countries to attend the proposed Summit. The international Buddhist Community represented in these conferences and elsewhere appreciated the effort made by HMG of Nepal toward holding the important Summit in Nepal and also committed their participation. The 20th General Conference of World Fellowship of Buddhists held at Berkeley, Australia passed a resolution declaring the commitment of the international Buddhist community to uphold the importance of Lumbini, the sacred birthplace of Lord Buddha, the Apostle of Peace. Similarly, Mr. Gajendra Kumar Lama, Vice Chairman, Lumbini Development Trust, participated in the 9th General Conference of the Asian Buddhist Conference, held in Ulan Bator, Mongolia. Mr. Lama met with Buddhist leaders from several countries and exchanged ideas and information regarding the upcoming World Buddhist Summit to be held in Lumbini. During his stay in Mongolia, the Vice-Chairman also invited many eminent Buddhist monks and scholars participating in the Conference to attend the Lumbini Summit and received positive responses.

The World Buddhist Summit took place in the sacred garden complex from Nov. 30 to Dec. 2, 1998 amidst colorful celebrations and thoughtful deliberations.

**Highlights on the Main Outcome of the Summit**

The Summit was the result of a decision taken by HMG in the summer of 1998 and was organized within a relatively short period of time, yet it ended in remarkable success.

The participation in the World Buddhist Summit was wide geographically and intensive thematically. Buddhist monks and nuns, scholars-academicians, representatives from world bodies, Buddhist organizations and individuals interested in peace, the development of Lumbini and Buddhism, took active part in the three-day deliberation.

In brief, the main achievements of the Summit can be listed as follows:

1. HRH the Crown Prince and Chairman of Royal Representatives of Nepal, Dipendra Bir Bikram Shah Deva inaugurated the Summit, on December 1, 1998 amidst hundreds of Nepalese and foreign delegates and thousands of devotees and pilgrims. This event once again demonstrated the fact that in Nepalese culture Hindu monarchs provide equal protection to different religious faiths, practices and places of pilgrimage and Nepalese people do not make distinction between the state religion, Hinduism, and Buddhism.
2. For the last twenty years the Lumbini Development Trust as the custodian of Lumbini is actively involved to complete the construction, restoration-conservation work at the sacred complex of Lumbini according to the Master Plan designed and approved in 1978. Several monasteries, cultural centers, hotels-lodges and other facilities have already been built. During the preparatory phase of the Summit few more addition to the existing infrastructure were made jointly by various ministries and departments of HMG. Access trails, small bridges, electrification of various zones, cleaning of the canal and clean water-filling were some of the works completed in a short span of time thus adding to the beauty and important infrastructure in the Lumbini Garden.
3. The most important proposal for adding up infrastructure in the region, however, was the construction of an international airport. The Sri Lankan proposal brought during the Summit deliberation was another encouragement for Nepal. HMG is in fact already considering the construction of an airport in the region. Thus the Summit once again strengthened Nepal's aim of developing the most important facility to provide easier access to the complex.
4. The Summit reaffirmed the conviction of the Buddhists and peace loving people of the world that Lumbini indeed should be developed as a Fountain of World Peace and pilgrimage like the Mecca for the Mohammedan and Jerusalem for the Christians of the entire world.
5. The Lumbini Declaration issued during the final phase of the Summit is another important achievement of the Summit. The Declaration is seen as a historic document highlighting the concern and commitments the delegates from so many countries demonstrated for the development of Lumbini in a shortest possible span of time. It also offers the highly sought direction for further activities to be carried out in the complex in a collaborative manner.
6. After visiting the holy sites both Nepalese and foreign participants once again realized the religious as well as touristic significance of the three major historical/archaeological zones - Kapilvastu, Lumbini and Ramagram and the need

to further improve the state-of-the-art of infrastructure in all these complexes and the adjacent regions.

7. The Summit demonstrated the need to steer clear the difficult path the Lumbini Development Trust has to tread in the days ahead. It was realized that the autonomous status of LDT must once again be reaffirmed and the highly needed full support and cooperation of HMG and concerned agencies for LDT both at home and abroad provided in order to complete the phase-wise construction and conservation outlined in the Master Plan.
8. Besides developing Lumbini in an integrated manner with Kapilvastu and Ramagram-Devadaha, the Summit participants emphasized on the need to incorporate the need and aspiration of the people and settlements around these complexes in the future plans of development. The Prime Minister made special mention of such consideration in his address delivered at the concluding ceremony.
9. The most important achievement of the Summit was the realization and reaffirmation of the fact that the planned development of Lumbini was not only the concern of HMG and the people of Nepal, it was in fact the common task of the peace loving people of the whole world.
10. The need felt by the Summit participants to open a Buddhist University in the region was another important highlight of the Summit. Summit delegates from the Buddhist countries showed keen interest in supporting such an institution to further strengthen research and studies programs directed to focus on the life and teachings of the Buddha in order to positively contribute to world peace.
11. Discussion on and support for the scientific plans put forward by HMG and JBF for the restoration-conservation of the Maya Devi shrine along with the marker-stone marking the exact birth-spot of the Buddha was another important achievement of the Summit. The Rt. Honorable Prime Minister Mr. Girija Prasad Koirala on December 1, 1998, the inaugural day of the Summit, commenced the restoration work by laying the foundation brick on the site. The work is supposed to begin soon according to the agreement between LDT and JBF (Japan Buddhist Federation). It was a matter of great satisfaction for the Buddhists and peace loving people of the world that the holy shrine of Maya Devi will once again appear and remain as the heart of the Lumbini complex.
12. The first such international summit ever organized by the Government of Nepal brought together many religious personalities, scholars, technicians, pilgrims and devotees from different parts of the world who devoted their time in fruitful discussion and interaction. The Summit thus provided excellent platform for open and creative discussion focused on the planned development of the highly sacred complex of Lumbini.
13. The Summit also focused on the social significance of Lumbini and recommended that the Full Moon Day of Vaishakha be observed as the Lumbini Day.
14. Finally, for HMG of Nepal and more particularly for the Lumbini Development Trust the Summit provided an opportunity not only to review the past works and make better development plans for the future but also to demonstrate what has already been achieved through the support so far received from the donor countries, associations and individuals alike for the development of the holy complex of Lumbini. In other words, the Summit specifically brought this to the notice of

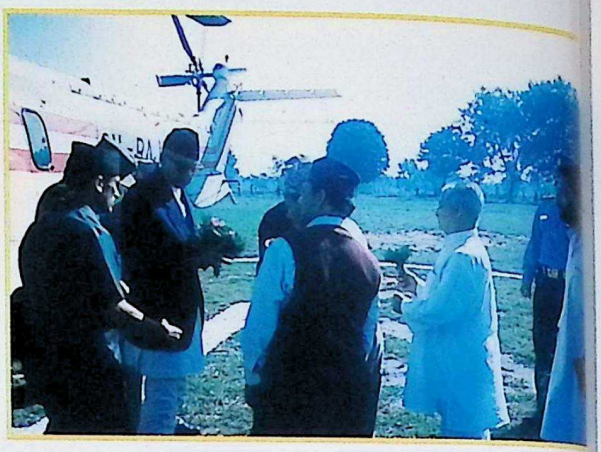
HMG and LDT that it was now time to even review the Master Plan, if need be, in order to avoid confusions and clear up constraints to broaden the horizon of construction, preservation and development activities at the holy complex of Lumbini.

The Summit formally concluded in the afternoon of December 2, 1998. After the concluding ceremony of the Summit LDT organized a tour of several historically and archaeologically important Buddhist sites of Kapilvastu, such as the hometown of Lord Buddha and Ramagram, the maternal hometown of Maya Devi, Buddha's mother, and adjoining areas for the distinguished participants.

In brief, the Summit participated by more than one hundred foreign participants representing more that twenty countries/organizations and nearly 300 Nepali delegates proved to be a milestone in the development process of Lumbini as the most sacred place not only for the Buddhists but for all the peace loving people of the world.

Maya Devi Shrine area
under conservation

# Preparation for the Summit



**Part One**
**Section : Two**

## Background and Preparation

### Introduction

His Majesty's Government of Nepal, while considering the need to highlight on the sanctity of the site, made a very significant historic decision to hold the World Buddhist Summit at the holy Lumbini Garden, Nepal, thus emphasizing on the cultural, historic and religious importance of Lumbini, the birthplace of Lord Buddha. The decision to this effect was first announced by the then Hon'ble Minister of Finance Dr. Ram Sharan Mahat in his budget speech of the Fiscal Year 2055/56 made in the parliament in late Ashad, 2055 BS (July, 1998). Hence-after further preparation was made by the joint sponsorship of His Majesty's Government and the Lumbini Development Trust (LDT). On Shrawan 21, 2055 (Aug. 6, 1998) Hon'ble Minister for Youth, Sports, Culture and Environment Mr. Purna Bahadur Khadka organized a meeting consisting of the monks, nuns and representatives of different Buddhist organizations, LDT office-bearers and LDT Council members in the meeting hall of Ministry of Environment. In that meeting the minister informed the persons present about the forthcoming World Buddhist Summit. He emphasized that Lumbini should be developed as the holiest pilgrimage shrine as Mecca for the Islams and Jerusalem for the Christians of the whole world.

Meanwhile, LDT prepared and submitted a 158-member list of the Main Organizing Committee to be chaired by the Rt. Hon. Prime Minister and submitted to him to which the PM gave his approval on 2055-4-28 (August 13, 1998).

For the preparation of the Summit, the first of its kind to be hosted by His Majesty's Government/Nepal, the ground-work began on Tuesday Bhadra 9, 2055 B. S. (August 25, 1998 A. D.) when the first meeting of the Main Organizing Committee (MOC) was organized at the Conference Hall of the National Planning Commission. The meeting was chaired by Right Honorable Prime Minister Girija Prasad Koirala, Chairman of MOC and was attended by many ministers like Honorable Minister for Finance Dr. Ram Sharan Mahat, Honorable Minister for Youth, Sports and Culture Mr. Purna Bahadur Khadka, MPs Sri Deep Kumar Upadhyaya, Sri Duryodhan Prasad Chaudhari, Sri Kamalesh Kumar Sharma, Vice Chairman, National Planning Commission (NPC) Sri Prithvi Raj Ligal, NPC Member Dr. Nirmal Prasad Pandey, Vice Chancellor of Tribhuvan University, Dr. Kamal Krishna Joshi, Vice Chancellor of Mahendra Sanskrit University, Prof. Madhav Raj Gautam, Vice-Chancellor of Purbanchal University, Prof. Dhruvanarayan Lal, IGP Mr. Achyut Krishna Kharel, Royal Nepal Army officials, Venerable monks and nuns, important personalities from various walks of life, representatives of many social and religious organizations, among others.

### Formation of Committees/Sub-committees

After the office-bearers of LDT like the Vice Chairman and the Member Secretary had expressed the objectives of the forthcoming Summit and the purpose of the meeting several important personalities present on the occasion expressed their views about the objectives, justification and other issues related to the proposed Summit to be held at

Lumbini, the holy pilgrimage shrine. This meeting formed the Main Preparatory Committee with 115 members under the chairmanship of Honorable Minister Mr. Purna Bahadur Khadka. Rt. Hon'ble Prime Minister Mr. Girija Prasad Koirala, while expressing the main objectives of the Summit emphasized that the holy Lumbini complex should come up as the holiest pilgrimage shrine for the Buddhists and peace loving people of the world as the holy Mecca for the Moslems and Jerusalem for the Christians of the world. He also appealed to the whole nation to cooperate for the success of the proposed Summit. Concerned ministers and ministries were given special instructions to mobilize available resources to achieve the desired goals in organizing the Summit. Meanwhile 12 Sub-committees led by a Convenor were formed to facilitate the preparation of the Summit.

On Saturday Bhadra 13, 2055 B. S. (August 29, 1998) the second meeting of the Main Preparatory Committee was held in the Meeting Hall of the National Planning Commission at Singha Durbar. In this meeting two more Committees – Steering/Monitoring and Archaeological Conservation and Archaeological Conservation- were formed. Also, the meeting approved Buddha's Nativity sculpture to be the logo for the Summit.

On Friday, Marga 4, 2055 (Nov. 20, 1998) the Main Organizing Committee met in the Meeting Hall of National Planning Commission to review the final report of the coordinators of the different Sub-committees and give a final touch on the forthcoming Summit. Hon'ble Minister Mr. Purna Bahadur Khadka also made on overall review of the status of preparations. Rt. Hon'ble Prime Minister Girija Prasad Koirala expressed his satisfaction on the progress so far made. Prime Minister Mr. Koirala emphasized that the Summit was the first historic event sponsored by HMG/Nepal as such all the Nepalese should work with all sincerity to make the Summit a grand success. In the meeting all the convenors and members of the sub-committees expressed their sincere commitment to make the summit a grand success.

Hon'ble Minister Purna Bahadur Khadka, Chairman of LDT, visited Lumbini many times and so did the local MPs and Secretaries of His Majesty's Government, police and army officers and convenors of different sub-committees to speed up their coordinated efforts of making the Summit a grand success. The most important Buddhist sites related to the life of Lord Buddha situated in Kapilvastu, Devadaha and Ramagram regions were also visited during the preparatory phase. The Members of Parliament representing the - Rupandehi, Kapilvastu and Nawalparasi districts were equally active in the preparatory activities. Special mention in this regard should be made of Mr. Deep Kumar Upadhyaya, MP from Kapilvastu and Convenor of the Archaeological Conservation and Infrastructure Subcommittee who spared no effort to over-see the coordination of various Sub-committees while soliciting local participation and support.

During the preparatory phase the Rt. Hon'ble Prime Minister Girija Prasad Koirala himself visited Lumbini to see the progress of the preparation work for the Summit. Ministers and secretaries were instructed to leave no stone unturned on their part to make the Summit a success. Hon'ble Deputy Prime Minister Miss Shailaja Acharya also visited the area. Because of such gestures shown by the Right Hon'ble Prime Minister, the Deputy Prime Minister and specially Hon'ble Minister Purna Bahadur Khadka, there was fast progress in the preparation at the Lumbini complex. Link roads were blacktopped, graveled and expanded. Many lanes were also made. Priority was

given to repair the road from Bhairahawa to Lumbini. The entire circular levee was graveled and the whole complex was well electrified. Lumbini garden complex was made neat and clean. The pathway in the Sacred Garden area of Lumbini was well paved with stone slabs for the pilgrims to go around the sacred Maya Devi Temple and the Asokan Pillar area. The complex was also well decorated. Beautiful flower plants were grown in the Lumbini garden to enhance its beauty. As a whole, the preparation work was made in a war-footing manner.

The Chairman of the Main Preparatory Committee Hon'ble Minister Mr. Purna Bahadur Khadka gave necessary instructions to the Sub-committee convenors and LDT office-bearers to spare no efforts for the success of the Summit. Several press conferences were held to inform the public about the progress of the preparation. The concerned Departments of the Government like Roads, Electricity, Public works, Transport and Communication, etc. were quite active and so were the local leaders. The Lumbini Office of the LDT also supervised the preparation works jointly undertaken by the different Ministries and Departments of HMG. In order to ensure successful conclusion of the Summit two locally based Sub-committees- a 34-member Support and Coordination Sub-committee and a 20-member Publicity Sub-committee were also organized. Gradually, by the end of November 1998, the sacred complex of Lumbini had developed a very festive-looking, serene and overwhelmingly beautiful face.

The Reception and Accommodation Sub-committees, in collaboration with HMG and LDT, arranged the accommodation of the foreign as well as national delegates in several business-class hotels, lodges and other facilities existing inside the Lumbini Complex itself and also in the near-by cities of Siddharthanagar (Bhairahawa) and Butwal.

By November 28 and 29, most of the participants had arrived in Lumbini giving the sacred complex a brighter look and bringing with them the business-like as well as festive environment. The LDT Secretariat located in the complex, along with the Stage Sub-committee had prepared a Summit Hall on the western side of the sacred Maya Devi shrine complex for the main conference deliberations.

All the fourteen Sub-committees had their counters established outside the main conference hall.

The summary of Pre-Summit and Summit deliberations, Inaugural and Concluding ceremonies is given in the following sections of this monograph.

The Final Meting of the MOC was held on the 9$^{th}$ of Pousha, 2055 (Jan. 1, 1999). In this meeting the Prime Minister Mr. Koirala thanked all involved in the Summit and dissolved the MOC and MPC. He handed over the rest of the Summit related activities

# Views from the LDT Council meeting and Summit Preparation

**Part Two**
**Section One**

## The Pre-Summit Session

November 30, 1998

**Introduction**

The Pre-Summit Session was the first formal event in the process of the World Buddhist Summit, Lumbini. The first session of the Pre-Summit Seminar was convened on November 30, 1998 at the holy complex of Lumbini, near the Maya Devi shrine complex. This session was organized to present the two scholarly papers and have discussion and deliberation on the main theme of the papers. A special conference hall with all the required facilities established in its vicinity was prepared for the purpose of the Summit's deliberation.

According to the official record more than 160 foreign and more than 300 national delegates/observers were invited to participate in the Summit. Of them approximately 105 foreign delegates and 300 Nepalese participants/observers took part in the Summit deliberations.

Mr. Purna Bahadur Khadka, Hon. Minister for Youth, Sports and Culture and Chairman of the Main Preparatory Committee, chaired the one-day Pre-summit working session.

The Secretary of the working session was Mr. Biswanath Sapkota, Secretary, Ministry of Youth, Sports and Culture.

At the outset, Session Chair Hon. Minister Mr. Khadka made the opening remarks. The text of Mr. Khadka's speech is given below.

**Opening Remarks by the Minister**

Most Venerables
Excellencies
Distinguished participants
Ladies and Gentlemen!

I feel it a great pleasure to be with you all in this sacred Lumbini Garden on the occasion of the Pre-summit session of the World Buddhist Summit. On behalf of the Nepalese people, His Majesty's Government of Nepal and on my own I would like to welcome you all in Lumbini, the holy pilgrimage center of all the Buddhists and peace-loving people of the world.

Today, we are here to deliberate and share opinion on two scholarly papers related to the theme of the Summit – ***Lumbini the Fountain of World Peace.*** The title of the first paper is *Buddhist Philosophy and World Peace* and the second paper is titled *Developing Lumbini as the Pilgrimage Shrine of Peace.*

We all know that Lord Buddha is the Symbol of Peace, Compassion, Non-violence and Universal Brotherhood. His Teachings have transcended time and space. We appreciate, at once from the core of our heart, the teachings of Lord Buddha. The Lord said:

> *Let a man overcome anger by kindness, evil by good. Victory breeds hatred, for the conquered is unhappy. Never in the world hatred ceases by hatred; hatred ceases by love.*

In the present world which is full of tension and conflict, Buddhist philosophy is mot relevant for the maintenance and promotion of peace. On such most pertinent issue Dr. Ananda WP Guruge, one of the most prominent scholars of the world, is enlightening us through his scholarly pen. We are much obliged to him for his kind cooperation in writing as well as personally presenting the theme paper, thus helping us make the Summit a success.

The second paper is authored by one of the prominent scholars of Nepal, Dr. Harka Gurung. Dr. Gurung will acquaint us with the holy site of Lumbini as a pilgrimage shrine and religious-cultural center. Dr. Gurung, a development planner, has, at some points in time, been involved in the development of Lumbini and thus is very well acquainted with the Master Plan as well as the present status of the development activities taking place in this holy site. Deliberations on both these scholarly papers by the participants will be of much benefit for the better future of Lumbini, the World Cultural Heritage site and other archaeological sites of the region.

The Nepalese people, His Majesty's Government of Nepal and I myself cherish the belief that all the delegates including the most Venerables, scholars, distinguished participants, meeting here in the sacred birthplace of Lord Buddha will take active part in discussions and deliberations and come forward unanimously with creative suggestions for translating Buddha's teachings on peace into reality through the development of Lumbini. Let me appeal to all the distinguished participants assembled here that if the holy Mecca is for Islams and the holy Jerusalem for Christians, why should Lumbini be not for the Buddhists and peace loving people of the world? I would, therefore, venture to request the august gathering to come forward with the most sound and relevant draft of declaration for peace and prosperity of mankind. We expect that the declaration will provide us visionary guidelines for the development of Lumbini, that is, to complete the Master Plan and initiate further development activities. I am sure that the declaration to be made by the Summit will ever be remembered as Lumbini Declaration in the annals of history.

As the Chairman of the Main Preparatory Committee of the Summit, I, on behalf of the Nepalese people, His Majesty's Government of Nepal and on my own, thank you all for accepting our invitation and traveling to this holy shrine to make contribution for the cause of world peace and enhancement of human society. I wish you a comfortable and memorable stay here in Lumbini.

May Lord Buddha bless us for the better future of mankind.

After the opening statement by Hon'ble Minister Mr. Khadka, two theme papers were presented by the writers. The full text of the theme papers is given below.

## Presentation of Theme Papers

**Theme Paper: One - Dr. Ananda W. P. Guruge**

# BUDDHIST PHILOSOPHY AND WORLD PEACE

*Sabbe tasanti dandassa*
*Sabbesam jivitam piyam*
*Attanam upamam katva*
*Na haneyya na ghataye*

Nearly two thousand six hundred years ago, the greatest, the brightest and indeed the most illustrious son of Nepal, born on this hallowed spot of Lumbini, raised in these words his clarion call for Nonviolence and Peace. Rightly is Lumbini called the Fountain of Peace. "Everyone fears violence", he said, "Life is dear to everyone. Making yourself the measure of comparison, do not kill and do not let others kill."

The key to the Buddha's admonition is the proposition "*attanam upaman katva*" - making yourself the measure of comparison or example. We all dislike violence. We all desire peace. We aspire for peace within us. We need peace in the family and the community. We yearn to live without fear of insecurity whatever be the source of that insecurity. Our greatest urge is for a state of safety - *Khema* in Pali and *Ksema* in Sanskrit, a refuge, an oasis- right in this life and in those to come.

We owe it to the protective father, Suddhodana, who brought up young prince Siddhartha in the nearby Kapilavastu in the lap of luxury, insulated from real life. Otherwise, he would have, like most us, grown used to life in its many facets and become complacent and insensitive. But, for twenty-nine years, he had known only peace and serenity, comfort and luxury. The very first sight of old age, sickness and death shocked him. To learn of their universality ached his heart. He embarked on the great Renunciation leaving all that wealth and power could give him in exchange for the robes of a mendicant. He set about searching for ways and means to save humanity from the misery of repeated birth and death.

Through dint of resolute effort, he found what he sought. He taught it to the people who came to him or whom he went in search of. It was a career of service to humanity unmatched in history. Not only did it extend to forty-five years but it involved all classes of people - men, women and children, the rich and the poor, the highest in society and the lowest. With no discrimination of any nature, he opened his community of monks and nuns to all and sundry. "Just as the waters of mighty rivers flow into the ocean and become one, so do people of the four castes join the *Sangha* and become one," he said, "One becomes a Brahman on account of action; one becomes an outcaste on account of action," he added further by way of explanation.

The most remarkable of this great sage's achievements is that his mission did not end with his death under the twin *Sal* trees of Kushinagar. It has continued unabated. It has enhanced the quality of life of myriads of people living in all the five continents for over twenty-five centuries. Even today it reaches with undiminished vigor every nook and corner of the world. Wherever and whenever people become despondent and dissatisfied with the realities of existence, they seek solace in the words of wisdom of the Buddha.

His teachings have answers for most of the problems the world faces. That is because his approach to all problems was to look within us for the cause. Let me explain to you as succinctly as possible how the Buddha did it. As a masterly teacher, he proceeded from the known to the unknown.

"The entire universe is within the fathom-long body'" he said to underline his conviction that all problems and their solutions had to be found within us.

"Look into yourself."

"Make yourself an island or light unto yourself."

"You are your own master or refuge; there is none other."

"Conquer yourself because that is the highest of all conquests."

The Buddha was conscious that the more one looked into one's Self, the more one would realize the depth and the extent of the power of self-conquest and self-negation. All these statements emphasize self-reliance. Yet, what did he see as Self? In this respect the Buddha's most eloquent exhortation was: *Atta he attano antthi*: One does not have even one's own self. This overtly contradictory assessment of self is the cornerstone of the Buddha's solutions to all problems of humanity, including the absence of peace and prevalence of violence in the world.

"The love of Self is the root of all trouble" is the gist of the Buddha's philosophy. His doctrine of *Anatta* is not merely a refutation of the prevailing concept of a permanent entity with the power or ability to control from within. In the face of constant change, transience and impermanence which caused nothing but misery and dissatisfaction, the Buddha could not posit a permanent soul or self, portent enough to declare, ***"I am. This is mine. This is my soul or self."*** To come into dispute with contemporary thinkers was not the aim of the Buddha when he enunciated his doctrine. His object was significantly ethical. With the bold assertion that there was nothing to be identified and glorified as Self or I, the Buddha placed before humanity an antidote against arrogance and selfishness, egotism, and self-importance. So strong was the Buddha's assertion of the non-importance of self that later Buddhist philosophers, like Nagarjuna, Asanga and Vasubandhu, elaborated on it the doctrine or *Sunyata* (Void, Emptiness or Futility) of all phenomena.

With the doctrine of *Annatta*, the Buddha laid the foundation for his ethical mission. Its ultimate goal is deliverance, salvation or emancipation of humans from the cycle of birth and death. Let us get this point clear. The Buddha was not a theoretician. He was not a philosophical speculator. He had no interest in presenting a system of philosophical thought for its own sake. He was no Socrates, Plato, Plotinus, Liebniz, Heidegger, Nietze, Whitehead, Jean Paul Sartre or Bertrand Russel. The Buddha was only interested in one thing - and that was to save humanity from Suffering. The soteriological mission of the Buddha was undeniably the foremost - nay, the only one to which he paid any attention. As a pragmatist he limited his teachings to what was absolutely essential for this sole mission. As the oft-repeated parable goes, he was the surgeon keen to draw the poison-tipped arrow and heal the wounded with the least loss of time rather than to dilly-dally searching for futile information merely to serve the curiosity of the wounded.

"The knowledge of things as they really are" or *yathabhutanana* is essential to the role of salvation that his teachings served. Precisely and convincingly the Buddha analyses the conventional entity called a person as only a combination of Name and

Form: *NAMA-RUPA*. *Nama* in this context represents four aggregates of mental functions or faculties: namely, sensations or feelings, perception, mental formations or volitional activities, and consciousness. A person exists and functions as long as the four mental functions and the bodily form are present together. These are the Five Aggregates which combine to form a person. Rene Descartes very much summarizes the same concept with the dictum *cogito ergo sum* (I think and therefore I am). At the dissolution of the body and mental functions, the person as was known is no more. Numerous metaphors have been used by the Buddha and later commentators and scholars to explain how components had the character of an entity only as long as they were arranged or compounded in a particular way: e.g. the metaphor of a chariot or a table ripped into components and differently grouped or arranged, there is neither a chariot nor a table. A person is to be similarly conceived, but with a major difference. The dissolution of Name and Form is not the end of existence in the ultimate sense. They recur in differing combinations according to the weight or morally effective volitional action or *Kamma*.

To explain this fundamental nature of repeated existence in a recurring cycle or rather spiral of birth and death, the Buddha presents his scheme of Dependent Origination or Conditioned Arising: *Paticcasamuppada*. The rise of the Five Aggregates is explained here in a series of twelve stages or factors which condition each subsequent stage or factor. The first is *Avijja*- ignorance or non-knowledge, equated to delusion or illusion and explained as what makes life appear to be permanent, happy, substantial, and beautiful. It is also defined as not realizing the Four Noble Truths of the Buddha's inaugural sermon: namely, suffering, Cause of Suffering, End of Suffering and the Path leading to the end of Suffering. Conditioned by *Avijja* arises *Samkhara* or mental formations which comprise the effect of volitional actions, acquired tendencies and memories, and the sum total of moral heritage.

Conditioned by *Samkhara* arises *Vinnana* or consciousness which the Buddha, in this context, explains as the re-linking consciousness or thought-process which links one existence with another. It is this *Vinnana* which conditions the rise of *Nama-Rupa* the Name and Form- the combination of the bodily form with the four mental functions, which in conventional terminology we conceive as a conscious being or person.

The Buddha proceeds to posit that this manifestation of Name and Form conditions in turn the six-fold sense-spheres consisting of seeing, hearing, smelling, tasting and thinking. What they condition is (*Salayatana*) *Phassa* or contact, namely the conscious being's encounter with the external world. Conditioned by contact is *Vedana* or feeling, the conscious being's response to these stimuli. From these reactions is generated *Tanha* (literally Thirst) or craving for things seen, heard, smelled, tasted, touched or thought. It is this insatiable craving which is central to what follows.

Conditioned by craving arises *Upadana* or grasping or clinging. It is through craving that one clings to sensual desires and objects, to dogmatic views, ideas or opinions about nature and origin of the world, to mere rites and ritual and to a belief in an eternal self. Grasping or clinging conditions *Bhava* or becoming, defined as the production of new karmic activity, based on delusion and craving and leading to rebirth and bondage.

Becoming conditions *jati* or birth, which in turn causes the rise of sickness, decay (*jara*), death (*marana*) and all forms of misery and suffering.

Relating this exposition on Dependent Origination or Conditioned Genesis to the Buddha's principal preoccupation of bringing about salvation or deliverance, is enunciated the process of stopping the vicious spiral:

With the ceasing of ignorance, mental formations cease
With the ceasing of mental formations, consciousness ceases
With the ceasing of consciousness, Name and Form cease
And so forth

Central to the Buddhist Path of Deliverance is the eradication of *Tanha*, thirst or craving which is identified as the cause of suffering in the second Noble Truth. Similarly, the entry to the Path, that is, to the attainment of the first state of saintliness as a *Sotapanna* or Stream-entrant, the very first fetter to be eradicated is *Sakkaya-ditthi* or Self-view. It is the false view of an all-important, egoistic and selfish "I" or "I am" that prompts one to grasp and crave.

How do these two teachings of the Buddha, namely *Anatta* or Selflessness and *Paticcasamuppada* or Dependent Origination subscribe to world peace? This is the subject of today's discussion in this sacred site of the Buddha's birth in this august assembly convened by the Government of Nepal and graced with his presence at the inauguration by His Royal Highness Crown Prince Dipendra Bir Bikram Shah Deva.

Let us listen to the Buddha's own words:

"Due, indeed, to sensuous craving, conditioned, impelled and entirely motivated by sensuous craving, kings fight with kings, princes with princes, priests with priests, citizens with citizens, farmers with farmers. Mothers and sons, fathers and sons, brothers and sisters, and friends quarrel with one another due to craving. Thus given to dissension, quarreling and fighting, prompted by sensuous craving, they fall upon one another with fists, sticks and thereby they suffer death or deadly pain."
(*Dukkhakkhanda-sutta of Majjhima Nikaya)*

If violence results from craving and craving is conditioned by grasping and the false view of an all-important self, the prescription of the Buddha for World Peace would be identical with his remedy for an individual's inner restlessness. Self-negation, self-effacement and self-conquest would be the ultimate solution.

Apparently inspired by this ideal Buddhist position is the Chinese proverb which says:

When one is at peace with one's self
There is harmony in the family
When there is harmony in the family
There is cooperation in the community
When there is cooperation in the community
There is order in the nation
When there is order in the nation
There is peace in the world.

The Buddha believed strongly that the inner peace within each person was fundamental to societal harmony and eventually peace.

Fortunately, the teachings of the Buddha are not confined to his philosophical explanation of life and its meaning or the ascetic ethical idealism which he advanced as the final solution to all ills. He was conscious of social issues and actively engaged in

the eradication of what caused dissension and violence.

Apart of his fundamental doctrine of equality of human beings and the demonstration that neither birth nor gender was a bar to the highest of spiritual attainments, he examined the causes of distress in society. His solution for banditry was not the punishment of the bandits but the eradication of poverty through grants and subsidies, food and seed materials and proper wages:

"Then these men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the people, pleased and happy with one another, dancing their children in their arms, will dwell with open doors." (*Kutadanta-sutta of Digha Nikaya*).

Equally emphatically the Buddha taught the evil of malice, anger and hatred. "Hatred never ceases with hatred. By love alone is hatred appeased" is an oft-quoted saying whose efficacy has been proved in this century too. Reminded of the truism of this saying did the San Francisco Peace Conference of 1950 release post-war Japan from war damages and pave the way to peace and prosperity which have flourished hitherto.

The Buddha did not merely preach. He intervened to stop violence. Known widely is the dangerous mission be undertook to save the bandit Angulimala. Even more fascinating is how he stopped a destructive war between his own relatives. Poised for war on a disagreement about sharing water of a river were the armies of the Sakyas and the Koliyas. The Buddha went to the battlefield and sat under a tree between the armies. To leaders on both sides, who came up to him, he posed a single question: "What is more valuable - water or a human life?" There being no possible disagreement on this point, the war was abandoned, armies dispersed and a solution found through consultation.

The Buddha's love of peace has continued to be an inspiration to Buddhist monarchs of later days. The greatest example is the third Maurya Emperor Asoka who graced this sacred spot in the twentieth year of his reign and erected the inscribed pillar to mark the spot where the Buddha was born. Asoka usurped a throne to which he had no right. In a four-year war of succession, myriads including ninety-nine half brothers were killed and he was called "Asoka, the wicked." He embraced Buddhism in the fourth regnal year but that did not prevent him from pursuing a war of conquest in Kalinga four years later. Softened and made wiser by Buddhism, Asoka had become a sensitive and caring person who could not bear to see the destruction and distress which armed conflict brought about. He was full of remorse that a hundred and fifty thousand were deported, a hundred thousand were killed and as many died of the consequences of war.

> "Today" he said in his Rock Edit XIII, "One-hundredth or one-thousandth of the slaughtered, the dead and the deported would be a grave concern."

Asoka eschewed war for the rest of his reign and replaced the drums summoning soldiers to war with a cry of righteousness. He claimed that his conquests by righteousness (*Dhammavijaya*) had extended his influence over four thousand miles to Egypt, Syria and Greece. The emperor urged his sons and grandsons to follow his example. Yet, he was realistic. He felt that they would be drawn into war and his advice was apt:

"Even in their conquest by arms, may they desire forbearance and lightness of punishment."

He sought peace in every front. His Rock Edit XII urging for peace and understanding among religions or religious sects contains an effective recipe for the prevention and resolution of any dispute. Interpreted as applying to violence and armed conflict, the edict gives us the following guidelines:

1. The growth of the essentials of righteousness is possible in many ways. But its root lies in restraint in regard to speech. That means that:
   (i) there should be no extolment of one's own [group, party, race, nationality or country] or disparagement of others' in *inappropriate occasions* and
   (ii) it should be moderate in every case on *appropriate occasions. On the contrary, all should be duly honored in every way on all occasions.*
2. If one acts in this way, one not only promotes one's own [group, party, race, nationality or country] but also benefits others. If one acts otherwise, one not only injures one's own but also harms others.
3. Truly if one extols one's own and disparages others with a *view to glorifying one's attachment to it*, one injuries one's own [group, party, race, nationality or country] very severely by acting in that way.
4. Restraint in regard to speech is, therefore, commendable because *people should learn and respect the fundamentals of one another's [goals and aspirations].*
5. It is indeed the desire of the Beloved of Gods (i.e. Emperor Asoka) that *persons of all [groups, parties, races, nationalities or countries] become well-informed about others and acquire pure knowledge.*

The crux of his admonition is that

- conflicting parties should extend courtesy and understanding;
- over-jealous partiality like extreme nationalism should be avoided; and
- respect for and knowledge of one another should be developed

are basic to peaceful co-existence and mutual benefit.

From the chronicles of Sri Lanka come two examples of Buddhist approach to minimum destruction and prevention of war through reconciliation.

Dutthagamini of the second century BCE advanced on the capital of the Island which at that time was occupied by an invader. A bloody battle in the streets was the only way open. "Why kill so many people just for our sake?" asked the Buddhist prince. "Let us settle the issue in a single combat and whoever survives would rule the country." Thus through a single combat, in which the invader was killed, a war was prevented. Otherwise, it would have lasted for a long time with immense loss of life.

Equally interesting is what happened in the third century CE between Mahasena and his minister. Irked by the king's partiality to a religious order and the destruction of an ancient monastic establishment, the minister led an army to oust the king. The battle line was drawn and the armies of the two contenders camped for the night. The war was imminent with sunrise. The dinner served to the minister included a favorite dish of the king. The two of them had enjoyed it together. Prompted by memories of good times, the minister packed his dinner and risked his life crossing the battle-line. The king and

the minister enjoyed their dinner together, discussed the reasons for the discord and arrived at a peaceful solution.

It is possible that histories of other Buddhist countries would present similar instances where a way out of massive violence was found. We seek from not only the teachings of the Buddha but from the histories of Buddhist lands a formula for World Peace.

When the World Fellowship of Buddhists considered this question at its inaugural session in Sri Lanka in 1950, its resolution was worded in the following terms:

> "That in order to secure perpetual peace in the world, this Conference urges upon all nations of the world the strict observance of the following principles:
>
> 1. To do unto others as you would wish others to do unto you;
> 2. To remove unjust cravings;
> 3. To practise *metta, karuna, mudita, and upekkha* [loving kindness, compassion, sympathetic joy, equanimity]
> 4. To observe *hiri-ottappa* [moral shame and dread]."

Experience has since shown that these moral or ethical foundations for Peace have to be supplemented by a dedicated attempt to remove causes of dissension and concord. An ancient scripture shared by both Jews and Christians (The Book of Zacharia of the Old Testament) highlights the interaction among Truth, Justice and Peace. Specially emphasized is that none of these three could exist without the other two. One would hardly disagree. A practical approach to Peace not merely in the sense of absence of war and violence but also in that of inner tranquility based on security and solidarity has to result from both within us and from our active involvement in confronting falsehood and injustice. A strategy for this, too, comes from the Buddhist concept of *Dasa-raja-dhamma* or the ten royal rules. Though originally presented as guidelines for a ruling monarch, their applicability to governments and their active participants is clear. The ten rules are: Giving or practice of charity; virtuous conduct; liberality; honesty or straightness; gentleness; self-discipline, non-anger, non-violence, forbearance and non-confrontation. Elaborated into norms of conflict-resolution, the relevance of each one of these and particularly the last five stands out as essential not only to eradicate the causes of discord but also to develop confidence-building action on which alone lasting peace can be achieved.

Before I conclude, let me refer to my favorite quote from the Buddha's sermons on matters relevant to Peace and Development. It deals with the tiny Republic of the Vajjis. Their independence was being threatened by the growing power of Magadha under king Ajatasatru. The Buddha assures that no harm would come to them as long as they adhered to seven principles, which with my own modern interpretations in parenthesis are as follows:

1. Assemble repeatedly and in large numbers in harmony, do the business in harmony and disperse in harmony (That is, *participate fully in public life and affairs, observe the democratic principles of consultation, and preserve harmony in spite of differences.)*
2. Introduce no revolutionary laws, do not break up the established law, and abide by the old-time norm (That is, *to make a balance between the tradition and the modern, and make changes slowly and cautiously and not drastically).*

3. Honor, reverence, esteem and worship the elders and deem them worthy of listening to. (That is, *recognize the value and relevance of generational wisdom.)*
4. Safeguard the women-folk from force, abduction and harassment. (That is, *recognize the importance of women and their need for protection)*
5. Honor, revere, esteem and worship both inner and outer shrines (That is, *protect the cultural and spiritual heritage.)*
6. Perform without neglecting the customary offerings. (That is, *safeguard the practice of religion)* and
7. So assure that saints have access to one's territory and having entered dwell there pleasantly (That is, *be open to all religions and spiritual influences in a spirit of tolerance).*

If every nation in the world were to live by these standards. Peace and Development will, indeed, be achieved automatically.

It is, therefore, with confidence and justifiable enthusiasm that I vouch for the role of Buddhist Philosophy, the teachings and the testimony of the Buddha and examples from Buddhist history as foundations for action to bring about World Peace. It has been already enunciated in the Preamble of UNESCO that wars begin in the minds of people and the defences of Peace, have, therefore, to be built in the minds of the people. That exactly is what the Buddha urged when he singled out the false self-view and craving as the ultimate cause of all discord. The Buddhist formula for Peace is simple. Let each one be at Peace within and Peace will prevail in the world. But in doing so, one needs to address the problems around him.

With selfless dedication, the Buddhist has to stand *for* truth and justice and *against* what divides and distresses humanity. **Meditate and mediate.** Meditate to seek Peace within and mediate to end poverty and exploitation, hatred and violence, prejudice and social inequalities.

"Rare indeed is life as a human being," the Buddha reminded us.

What better mission can one have than bringing Peace and Happiness to fellow human beings?

[Note: Dr. Ananda W.P. Guruge, 8351 Snowbird Drive, Huntington Beach, CA 92646, formerly the Ambassador of Sri Lanka in UNESCO, France and USA with non-resident accreditation in Spain, Algeria and Mexico; currently the Dean of Academic Affairs and the Director of the International Academy of Buddhism of Hsi Lai University, Los Angeles County, California, and Senior Special Advisor to the Director-General of UNESCO; Vice-President of the World Fellowship of Buddhists and Patron of the European Buddhist Union; Author of 40 books in Sinhala and English, including *Asoka the Righteous - A Definitive Biography, Buddhism - the Religion and its Culture, Mahavamsa - A new translation with Prolegomena, The Society of the Ramayana, Return to Righteousness, An Agenda for the International Buddhist Community*, and the latest a historical novel on Sri Lanka, FREE AT LAST IN PARADISE, published electronically on the Internet (www. 1 stbooks.com)]

**Theme Paper: Two - Dr. Harka Gurung**

# DEVELOPING LUMBINI AS PILGRIMAGE CENTRE OF PEACE

1. THE SETTING
   a. Historical
   b. Archaeological
2. DEVELOPMENT REVIEW
   a. The Master Plan
   b. Current Status
3. DONOR CONTRIBUTION
4. TOWARDS FULFILMENT
   REFERENCE

Tables
1. Lumbini chronology
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1. Archaeological sites
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Annexes
A. Projects at the monastic complex
B. Donor contribution for Lumbini development
C. Cost estimate of Lumbini Garden (1997-2002)
D. Musical Chaír of LDT management

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*The wisdom child, that Jewel so precious, that cannot be matched, has been born at Lumbini, in the Sakya land, for weal and joy in the world of men.*

- Ancient Pali text

## 1. THE SETTING

Lumbini is situated in central tarai (plain) of Nepal, about 300 km west of Kathmandu. Although its elevation is 105 m above sea level, Himalayan foothills are only 24 km away and on clear days, Dhaulagiri peak (8,167m) is visible, 130 km due north. Siddharthanagar is the nearest town with an airport (Bhairawa). Highways connct this town with Kathmandu (east) via Chitwan, rich in wild-life and Pokhara (north), the destination for trekkers.

The tarai districts of Kapilvastu, Rupandehi, and Nawal-Parasi around Lumbini are mostly land of gentle plain with meandering streams. Until five decades ago, the area was forested with sparse habitation owing to endemic malaria. The rural landscape of to-day and wild environment of the immediate past give no clue to the area's glorious history. Over two millennia ago, this plain around Lumbini harboured a rich civilization. As evidence of that chequered past, we know of only few sites. These include Lumbini and Devadaha in Rupandehi; Tilaurakot, Kudan, Gotihawa, Sakrahawa, Niglihawa and Araurakot in Kapilvastu; and Ramagram in Nawal-Parasi district (Figure 1). There should be many more sites lying underground beyond our ken. Monuments and materials have become victims of political turbulence and natural ravages. Yet, what could not be destroyed was the idea and philosophy. The unique legacy of Lumbini was the message of peace as propounded by Buddha, son of that soil. This philosophic religion is now central to the belief of a major portion of the mankind.

### a. Historical

Siddhartha Gautam, who later attained enlightenment as Buddha, was born at Lumbini in the spring of 623 B.C. The site was en route between two capitals, that of Tilaurakot of the Sakya (west) and Devadaha of the Koliya (east). Siddartha's father was a Sakya king and mother, a Koliya princess. He was born when his mother Mayadevi was on way to her natal home. A pillar erected by Maurya emperor Ashoka in 249 B.C. authenticates the birthplace of Buddha. Ashoka's visit to the site, to mark 20$^{th}$ year of his coronation, took place 374 years after Buddha's birth (Table 1). That Ashokan pillars are extant in Gotihawa and Niglihawa indicates that the area had much religious significance. Records of two Buddhist pilgrim-scholars from China further evidence this. One was Fa-hien who visited the area in 403 A.D., e.g., 652 years after Ashoka. The other was Hiuen Tsiang two centuries later in 636 A.D. Both gave detailed account of Lumbini and adjacent sights that were useful for later historical reconstruction.

**Table 1: Lumbini Chronology**

| | |
|---|---|
| 623 BC | Birth of Gautam Buddha |
| 249 | Visit of Maurya Emperor Ashoka |
| --- | |
| 403 AD | Visit of Fa-hien (Fa-Xian) |
| 636 | Visit of Hiuen Tsiang (Xuan Zang) |
| 1312 | Visit of Ripu Malla |
| 1896 | Excavation of Ashoka pillar by Khadga Shamsher and A. Fuhrer |
| 1899 | Excavation work by P.C. Mukherji |
| 1930 | Petition of Mahadan Upasak to Prime Minister for restoration work |
| 1932-39 | Excavation work by Kaiser Shumsher |
| 1956 | King Mahendra's proposal for development at the Fourth Assembly of World Federation of Buddhists |
| 1967 | Visit of U.N. Secretary General U Thant |
| 1970 | Formation of U.N. International Committee for Development of Lumbini and Establishment of Lumbini Development Committee (LDC) |
| 1978 | Preparation of the Master Plan by Kenzo Tange |
| 1985 | Upgrading of Lumbini Development Committee to Lumbini Development Trust (LDT) |
| 1996 | Excavation of marker stone at the Nativity site |
| 1997 | Lumbini included as a World Heritage site |

Then followed a long interregnum of nearly seven centuries until the visit of Sinja ruler Ripu Malla in 1312 as inscribed on the north side of Lumbini pillar. Thereafter, the Lumbini history reverts to wilderness for nearly six centuries. The discovery of Ashokan pillar in 1896 by Khadga Shumsher and A. Further confirmed that Lumbini was indeed the birthplace of Buddha. This was soon followed by archaeological research at Lumbini and other sites by P.C. Mukherji in 1899. Historical evidence, however, had no influence on local belief that venerated the nativity sculpture as goddess Bhagavati with blood sacrifice and a Shaivite Brahmin as a steward. One

Mahadan Upasak of Jhonchhe-tol (Kathmandu) residing in Lumbini in a petition highlighted this sacrilege to Nepal's Prime Minister in 1930. He also noted that a Buddhist Lama deputed to Lumbini in 1897 had returned after staying only one year, and that Mayadevi temple, sacred pond and Ashoka pillar area be repaired. One may assume that excavation and restoration work of Mayadevi temple by Kaiser Shumsher during 1932-39 might have been as urged by Mahadan Upasak.

**b. Archaeological**

The area around Lumbini is of much archaeological significance. The few excavations made so far reveal a long history of human settlement in the area. The various archaeological sites around Lumbini are of much historical importance that need further exploration and preservation (Figure 1).

(1) Lumbini: Historical evidence suggests that the place was under continuous habitation since the 6th century B.C. until the 14th century A.D. It became particularly prominent after the visit of Emperor Ashoka in the 3rd century B.C. The main items of archaeological significance at Lumbini garden include the Ashokan pillar with Brahmi script, the sacred pool, sanctum-sanctorum with a marker stone, bas-relief image of the nativity scene and ancient monastic foundations.

(2) Tilaurakot: The ancient capital of Sakya, Kapilvastu, has now been identified with Tilaurakot, a site in ruins located 25 km west of Lumbini. The five periods of habitation of this walled city begin from 8th - 7th B.C. and end in 2nd century A.D. Excavations have revealed the foundations of a citadel with defence wall, gateways, monasteries and stupas.

(3) Araurakot lies about 9-km northeast of Tilaurakot. P.C. Mukherji (1899) identified it as the natal town of Kanakmuni Buddha. It is a rectangular fortified area that contains a moat with heaps of ancient ruins.

(4) Gotihawa lies 5-km southwest of Taulihawa town and is considered the natal town of Krakuchanda Buddha. The place has ruins of ancient habitation, stupas and monasteries. The place was visited by Ashoka as evidenced by a pillar with inscriptions. The pillar is broken with the upper part missing.

(5) Kudan is located 2-km southwest of Taulihawa on way to Gotihawa. There are huge structural ruins indicating wreckage of monasteries and stupas with a tank nearby.

(6) Niglihawa, 7-km northwest of Tilaurakot, was another site visited by Ashoka and marked with a pillar. The pillar is broken into two pieces. The standing base pillar has Ashokan inscription in Brahmi script and the upper pillar has Devanagari inscription marking Ripu Malla's visit in 1312 AD. There are ruins of monasteries, stupas and habitation. It is identified as ancient town of Sobhawati, birthplace of Kanakmuni Buddha.

(7) Sagarhawa lies 3.5 km north of Tilaurakot and west of Banganga river. It is a rectangular depression. Excavations done in 1896 traced seventeen stupas and large monuments made from well-burnt bricks. Findings of casket and other rare antiquities indicate them to be votive stupas of the war dead. However, these stupas remain no more as they were excavated to their foundation without restoration.

The archaeological sites described above, west of Lumbini, lay within the domain of Sakya kingdom. East of Lumbini was Koliya kingdom where only two sites are known so far. These are Devadaha and Ramagram.

Devadaha lies 34-km northeast of Lumbini near the village of Khairhani. The Koliya of Devadaha are considered as maternal tribe of Gautam Buddha. There are large archaeological mounds near the village.

Ramagram lies 4 km south of Parasi town in Nawalparasi district. The remains of stupa and monastery as mounds are beside the bank of Jahari river in Kerwani village. The huge stupa mound is 30 ft high and 70 ft. in diameter. Koliyas of Ramagram are listed among the eight tribes that received the corporeal relics of the Buddha at Kusinara.

## 2. DEVELOPMENT REVIEW

The first effort toward Lumbini's restoration was initiated by King Mahendra who visited the place in February, 1956 and donated a million rupees for basic infrastructures. A decade later, April 1967, former U.N. Secretary-General U Thant visited the place. A devout Buddhist, he was deeply moved by the sorry state of the sacred place. He called upon the international community for the development of Lumbini as a pilgrimage centre for world peace. Subsequently in 1970, an International Committee for Development of Lumbini was formed under the auspices of the United Nations. The purpose of the Committee was to plan and develop Lumbini as centre of peace and understanding to welcome pilgrims and tourists. The Committee was also charged with raising funds for the work through voluntary contributions. In the same year, 1970, HMG/Nepal instituted Lumbini Development Committee to co-ordinate activities at the national level. National Committees for the development of Lumbini were also formed in Bhutan, India, Japan, and the Republic of Korea, Sri Lanka, Thailand and USA. The World Fellowship of Buddhists was made responsible for the co-ordination of fund raising through its 74 chapters among Buddhist communities.

### a. The Master Plan

The United Nations Development Programme contributed nearly one million dollars for the preparation of a Master Plan for the development of Lumbini, including numerous engineering and archaeological studies. The plan, which was completed in 1978, has as its objective to restore an area of about 7.7 $km^2$, to be known as the Lumbini Garden, centring on the Garden and the Ashoka Pillar, with an additional area of 64.5 $km^2$ to be developed in its support. According to architect Kenzo Tange, "the overall intent is to reinforce the symbolic entity of the Lumbini Garden in its simplicity and clarity". Development will provide for visitors to Lumbini - pilgrims and tourists - and will also support such complementary activities as residence of monks, research, international meetings and teaching.

Within the plan for the development of Lumbini Garden, there are three main components: The Sacred Garden, Cultural Centre/Monastic Enclaves and New Lumbini Village. The design is oriented north-south, with Lumbini Village and Cultural Centre to the north, and the focus of the design - the Sacred Garden - to the south. On either side of the axis towards its southern end are the monastic enclaves. The entire development is tied together by a central link comprised of a walkway and a canal. This

central link establishes the solitude and sanctity of the Sacred Garden, with its pillar and spectacular panorama of the Himalaya, and offers pilgrims time and space to prepare themselves as they approach the Sacred Garden.

(1) New Lumbini Village

This complex is located at the intersection of the Siddarthanagar - Taulihawa Road, which is expected to be the principal approach route to Lumbini. As such, the village will serve as the initial reception point for visitors to Lumbini and will include information and orientation facilities, as well as restaurants, telephone office, bank, police and fire stations and restrooms. The Village will also be the location of the administrative offices of the Lumbini complex. Architecturally, the Village is made up in to eight blocks aligned with two parallel arcades. The buildings north of the road will be utilized as the administrative centre, while those south of the road will be occupied by the tourist centre.

(2) Cultural Centre/Monastic Zone

Cultural Centre: This area is dedicated to world peace. It is composed of three of the major buildings of the entire Lumbini development. These are Lumbini Museum, Auditorium and Library & Research Institution complex. These buildings are intended to add to the cultural diversity of the activities at Lumbini.

The Lumbini Museum will house relics from the life of Lord Buddha gathered from all over the world. It will also include displays depicting the findings of the archaeological work done in the Sacred Garden and the history of Lumbini. The museum is made up of a central exhibition hall, surrounded by four mezzanine spaces and the ground floor space. The two mezzanine spaces on the west side and ground floor are for administration, workshop and laboratory for archaeological research. All remaining spaces are for the use of the public.

The Auditorium is envisaged as a multi-purpose hall to be used for national and international congresses. It includes balconies for press and observers, as well as a special balcony with annex facilities. The technical facilities of the Auditorium are located in the upper back wall of the hall, which includes booths for interpreters. The hall carries through the uniquely stylized architectural motif of the Lumbini Project on its four walls, and acoustic considerations have been taken into account in the brickwork design.

The third element of Cultural Centre is the Library & Research Institution complex. This will be a facility dedicated to the study of Buddhism and world peace, operating along the lines of advanced research institutions affiliated with many of the world's foremost universities. Renowned scholars will be invited to Lumbini to study and work with other researchers.

The Monastic Enclave: Two monastic enclaves, one each for the Mahayana and Hinayana schools of Buddhism, will be located along the central link, separated by a green zone. Within these areas, land will be available for the construction of facilities by religious traditions. Buildings of various styles will co-exist inside this zone, owing to the fact that they will be built by groups from various countries and will reflect the traditional style of their nation or religious tradition. In order to unify further the

various styles, landscaping will be co-ordinated according to the Master Plan. A space known as a Monastic Plaza, made up of circular or semi-circular steps, will be located in the centre of each monastic zone. Each plaza will serve as a central gathering point and will have a symbolic sculpture placed in its centre.

(3) The Sacred Garden

The Sacred Garden is the focal point of Lumbini Garden. It symbolizes the birthplace of Lord Buddha. Its form, that of a circle enclosing squares, is a universal symbol of purity and simplicity. The squares are formed by a network of raised walkways between the landscaping and archaeological areas. The Garden is surrounded by a pond and a circular levee. In order to preserve the historical integrity of the location, there will be no construction within the sacred area.

As visitors leave the central link, before entering the Garden, they will cross a bridge over the circular levee and the pond which surrounds the Garden, symbolically leaving the everyday world for the sanctified ground of the birthplace. In keeping with the spirit and simple approach of Buddhism, there will be no temple or monument, but simply a garden kept much as it was when Lord Buddha was born. Elevated walkways will lead visitors through the ancient stupas and construction as revealed by archaeological work.

(4) Implementation

The Master Plan visualised implementation in several stages, depending upon availability of resources. The first phase was expected to be completed by 1985, at a cost of $17 million, out of the total requirement of $55 million. As of 1983, HMG/Nepal had incurred an expenditure of $7 million, in addition to more than $4 million set aside for completion of the remaining infrastructure work. With the resources of the Government of Nepal, the Siddharthanagar airport and an all-weather road linking Siddharthanagar with Lumbini have been completed.

| **Cost Estimate** | | **US $ (millions)** |
|---|---|---|
| 1. | Landscaping and site works | 16.7 |
| 2. | Infrastructure and utilities network | 7.4 |
| 3. | Lumbini Centre buildings | 17.3 |
| 4. | Museum, auditorium, library and research institution | 12.0 |
| 5. | Pilgrim and middle-class accommodations, high school, etc. | 1.6 |
| | Total: | 55.0 |

b. Current Status

In 1985, Lumbini Development Committee was upgraded to Lumbini Development Trust with HM King Birendra as the patron. During 1985-90, the following components of the Lumbini Development Project were completed:

- Library Building by Reiyukai, Japan;
- Museum Building by Govt. of India;
- Pilgrim House by Govt. of Sri Lanka.

Digging of central canal and construction of circular levee and central link bridge initiated in this phase have also been completed. The current status of activities

according to the three zones conceived in the Master Plan are as follows:

(1) New Lumbini Village: The completed projects include foundation of high school, a pilgrim accommodation and a standard hotel now in operation. Another moderate hotel is under construction and a scheme for protection of cranes is being planned. Pending works include construction of high school, camping ground, administrative blocks and water tank.

(2) Cultural Centre/Monastic Complex: The three major buildings (museum, auditorium, research complex) at the Cultural Centre have been completed with donor support. However, the software part of bringing these cultural activities in operation still remains.

(3) Sacred Garden: The excavation work has been supported by Japan Buddhist Federation. The first and second phase trial trenching report was presented at a specialists meeting in February 1994. The project has made important findings including Siddhartha--Yasodhara terracotta panel and marker stone at the nativity site. The archaeological work still continues including the restoration of the Mayadevi temple. It is to be noted that 21st meeting of World Conservation Society held during 1-6 December 1997 has included Lumbini as one of the World Heritage Sites.

The Monastic Complex includes 42 plots of various sizes, with 13 for Hinayanist on the east side and 29 for Mahayanist on the west side of the central canal. In addition, there are two meditation centres close to the Sacred Garden. Lumbini Development Trust began signing agreements with interested parties since 1993 (Annex - A). The number of agreements signed by year was seven in 1993, five in 1994, three in 1995, and three in 1996. Of the 18 parties, three were governmental--Myanmar, Thailand, and Sri Lanka. The involved parties, therefore, represent governments and organizations of eleven countries (Table 2).

The east monastic zone has 13 plots and one site as meditation centre while the west monastic zone has 29 plots and one meditation centre. So far 19 plots and both meditation centres have been assigned (Figure 2). The ten eastern plots are assigned to five countries: India, Myanmar, Nepal, Sri Lanka and Thailand each with two. The eleven western plots are assigned to eight countries. Myanmar and Nepal have plots in eastern as well as western zone. The number of plots assigned by country is as follows: Nepal four; Korea and Myanmar three each; India, Sri Lanka, and Thailand two each; and the rest one each (Table 2). Of the total 44 plots, 19 in the west zone and 4 in the east are yet to be assigned.

Table 2: Countries at Monastic Complex

| | West (Mahayana) | East (Hinayana) | Total |
|---|---|---|---|
| No. of Plots | 29+1* | 13+1* | 42+2* |
| Assigned | 10+1 | 9+1 | 19+2 |
| No. of countries | 8 | 5 | 13** |
| Plots by Country | | | |
| China | 1 | - | 1 |
| France | 1 | - | 1 |
| Germany | 1 | - | 1 |
| India | - | 2 | 2 |
| Japan | 1 | - | 1 |
| Korea | 3 | - | 3 |
| Myanmar | 1 | 2 | 3 |
| Nepal | 2 | 2 | 4 |
| Sri Lanka | - | 2 | 2 |
| Thailand | - | 2 | 2 |
| Vietnam | 1 | - | 1 |
| Plots. Assigned | 11 | 10 | 21 |
| Remaining plot | 19 | 4 | 23 |
| Total | 30 | 14 | 44 |

* Meditation centre

** Myanmar and Nepal are represented in both east and west complex

Source: Fig. 2

The concerned parties are constructing various structures on their site. Most of these are monastery and stupa in the architectural style of their country. Two are meditation centres and a few include guesthouses. Cost estimate for these projects have been provided by only 12 parties that signed the agreement in 1993 and 1994 that also in different currency (Annex A). Their total expenditure by type of currency is as follows:

| S. No.* | No. of Parties | Currency | Amount (in '000) |
|---|---|---|---|
| 1+2+3+9+11+12 | 6 | Nepalese Rupees | 367,370.00 |
| 8+1 | 2 | Indian Rupees | 60,000.00 |
| 4 | 1 | Japanese Yen | 420,000.00 |
| 4+5+6 | 3 | US dollar | 2,781.00 |

* vide Annex A

Figure 2: Lots Assigned in Monastic Complex

LDT has also signed agreements with six other parties during 1993-1995. Of these four are Japanese organizations. Japan Buddhist Federation is involved in the restoration of Mayadevi temple since 1993. The proposed cost is US $ 113,210. Mikasa Hotel (100-bed) by Homestead Corpn. Japan is under construction in the Cultural Zone at an estimated cost of US $ 620,000. Nipponjan Myohoji is erecting a 156 ft. high Peace Pagoda also in the Cultural Zone. The Reiyukai International is constructing Research Institute and dormitories estimated at US $ 282,540. The remaining two parties are related to nature conservation in view of the large water bodies visualised in the Master Plan. International Crane Foundation plans to establish a crane sanctuary in Lumbini Garden. This will be complimented by World Conservation Union (IUCN) for conservation and restoration of wetland biodiversity.

## 3. DONOR CONTRIBUTION

The development activities at Lumbini have been supported by HMG/Nepal and numerous outside donors. According to records of Lumbini Development Trust, HMG/Nepal has spent NRs. 61 million for infrastructure development. These include Siddharthnagar-Lumbini road (NRs. 37,544,000), Bhairahawa airport (NRs. 20,433,240), electrification (NRs. 1,969,850) and water supply (NRs. 750,000). HMG/Nepal has also been providing annual grant of NRs. 750,000 since 1986/87 and NRs. 10 million since 1992/93. This grant totalling NRs. 36 million was used for land acquisition (24.5%), infrastructure (19.1%), periphery road (7.9%), staff quarters (6.6%), flood control (4.8%), circular levee (2.8%), tree plantation (2.6%), guest house (1.3%) and other (30.6%) activities.

The most encouraging aspect of Lumbini development has been the supporting role of donors. According to the records of Lumbini Development Trust, donations received during the 27 years period, 1971/72 - 1997/98 exceeded NRs. 122 million (Annex-B). The contributions according to the category of sources are shown in table below:

**Table 3: Donor Contribution**

| S. No. | Commencement Fiscal Year | Source | Amount in NRs. | Percent |
|---|---|---|---|---|
| 1. | 1972/73 | Organizations | 58,222,564.14 | 47.7 |
| 2. | 1973/74 | Governments | 52,708,227.64 | 43.2 |
| 3. | 1971/72 | Individuals | 8,368,121.17 | 6.9 |
| 4. | 1992/93 | Donation Box | 2,567,389.39 | 2.1 |
| 5. | 1995/96 | Information Centre | 217,225.08 | 0.2 |
| | | Total | 122,083,527.42 | 100.0 |

Source: Annex - B

Of the total NRs. 122 million, 47.7 percent was from organizations. These include 43 organizations from 14 countries, International Committee for Lumbini Development and World Fellowship of Buddhists. The second important source of contribution was

from governments that contributed 43.2 percent of the total. This was from six governments (Table 4). The contribution from governments totalled IRs. 40.9 million, U$ 241,054 and PRs. 638,352. Contributions from individuals amounted to NRs. 8.4 million or 6.9 percent of the total. The share in the total contribution was 2.1 percent from donation box and 0.2 percent from Information Centre.

**Table 4: Government Donations**

| Country | Donation | | |
|---|---|---|---|
| | US $ | Indian Rs. | Pak. Rs. |
| 1. Bangladesh | 1,017.38 | - | - |
| 2. India | - | 40,009,600.00 | - |
| 3. Iran | 5,000.00 | - | - |
| 4. Pakistan | 10,074.44 | - | 638,351.85 |
| 5. Sri Lanka | 185,530.56 | 872,850.00 | - |
| 6. Thailand | 39,432.00 | - | - |
| Total | 241,054.38 | 40,882,450.00 | 638,351.85 |

Contribution from Organizations commenced in fiscal year 1972/73. There were no such contributions in 1975/76, 1976/77, 1985/86, 1994/95, 1995/96 and 1997/98 (Annex B). The year with largest organizational contribution was 1988/89 with NRs. 28 million. The preceding year had NRs. 13.6 million from such sources.

Government contributions commenced in 1973/74. The fiscal years with significant donation from this source were 1988/89 and 1992/93. There have been no government contributions since 1993/95.

The third source of contribution was from individuals that totalled NRs. 8.4 million. This source has been operative since 1971/72 and the years of significant amount were 1992/93 with NRs. 2.6 million and 1989/90 with 2.2 million.

Contributions made in the Donation Box were recorded from 1992/93 and totalled NRs. 2.6 million. However, this shows positive growth over the years as the amount in 1997/98 was 5.7 times that of the initial year (1992/93). Record of income donated at Information Desk commenced only in 1995/96. The total amount of three years from this source was NRs. 217,225, with progressive increase annually.

According to the records of Lumbini Development Trust, over NR 126 million of donor contribution has been expended for various projects. Construction of library and museum buildings each claimed one-third of the total expenditure (Table 4). Central link bridge accounted for another 17.9 percent. Other development activities had only a minor share in the utilization of contributions.

Table 5: Utilization of Contributions (Source: LDT)

| S.No. | Project | NRs. '000 | Percent |
|---|---|---|---|
| 1. | Library | 44,097 | 34.8 |
| 2. | Museum | 40,957 | 32.3 |
| 3. | Central Link Bridge | 22,700 | 17.9 |
| 4. | Pilgrim House | 6,205 | 4.5 |
| 5. | Landscaping | 5,753 | 4.5 |
| 6. | Food Programme | 2,828 | 2.2 |
| 7. | Circular Levee | 1,987 | 1.6 |
| 8. | High School Land | 741 | 0.6 |
| 9. | Tube Well | 415 | 0.3 |
| 10. | Archaeological Work | 120 | 0.1 |
| 11. | Tractor | 56 | 0.0 |
| 12. | Furniture | 1 | 0.0 |
| | **TOTAL** | **126,865** | **100.0** |

## 4. TOWARDS FULFILLMENT

The terms *tirtha* (pilgrimage) and tourism are both related to travel. 'Tourism' derived from medieval French world 'tour' means a long journey (*parayatan*) for seeking sights of a region. 'Pilgrimage' derived from Latin word 'peregrinus' (stranger) means visit (i) to a sacred place. Therefore, farther the distance and more arduous the journey, greater the sanctity. Tourism is secular while pilgrimage is a sacral act. Travel, be it secular or religious, involves much more than spatial dimension. It pertains to new experiences from places and symbols. Thus, while tourists derive mental relaxation from novel sights, the devout perceive spiritual upliftment from pilgrimage. This conjunction is well-reflected in the master plan to develop Lumbini as a pilgrimage and tourist centre.

It has been 28 years since international effort was initiated and 20 years since a master plan for developing Lumbini was conceived. It is difficult to assess the actual physical progress and financial expenditure for Lumbini development due to lack of regular monitoring and evaluation system. Current status of physical activities outlined in the preceding section (2.b) is more in the nature of an overview. However, it is obvious that there remains much to be done to develop Lumbini according to the master plan. In fact, the task is still immense.

What are these uncompleted tasks then? One source of their identification can be the activities prioritised by Lumbini Development Trust (LDT) for the Ninth Plan of Nepal (1997-2002). These projects have been pending over the years for lack of resources. Their total cost according to LDT for the five-year phase is US $ 56.8 million (Table 5). Of this, US $ 52.6 million or 92.6 percent is estimated for Lumbini Garden itself. Another US$ 3.3 million is proposed for seven archaeological sites in Kapilvastu district. The remaining US $ 0.9 million is for research and conservation of Devadah in Rupandehi and Ramagram in Nawalparasi.

**Table 6: Lumbini Development (1997-2002), Cost Estimate**

| S. No. | Site (District) | US $ (million) |
|---|---|---|
| 1. | Lumbini Garden (Rupandehi) | 52.6 |
| 2. | Devadaha (Rupandehi) | 0.6 |
| 3. | Ramagram (Nawal-Parasi) | 0.3 |
| 4. | Araurakot, Gotihawa, Kudan, Niglihawa, Sagarhawa, Sisaniya, and Tilaurakot (Kapilvastu) | 3.3 |
| | **Total** | 56.8 |

Source: Lumbini Development Trust (LDT).

LTD submitted these estimates to National Planning Commission for inclusion in the Ninth Plan in Feb. 1997 when the conversion rate was US $ 1.00 = NRs. 57.00.

The proposed activities for Lumbini Garden include 14 components (Annex C). Half of these are of infrastructural type (road, water, sewerage, drainage, electricity, telecommunication, and fencing). Structural works include Lumbini Centre, central plaza, foot-bridge, landscaping, symbolic pavilion, U Thant auditorium and archaeological office. The seven sites of Kapilvastu district have nine project components. These are also mostly infrastructure work including land acquisition. Archaeological excavation and conservation is a minor component. Devadaha has eight and Ramagram seven project components. Most of these are for infrastructural work such as access road, electricity, fencing, and site office. The allocation for archaeological work is U$ 70,175 for Ramagram and U$ 52,630 for Devadaha.

It would be realistic to assume that Nepal's Ninth Plan will not be able to provide LDT's expectation of US$ 56.8 million for the priority projects. Unless outside donors respond with financial support, the proposed projects will remain mere aspiration as in the past.

Development of Lumbini as a place of pilgrimage and peace shrine is indeed a challenge. Yet given the unique religious significance of the site, it is not an impossible task. The fulfilment of this noble endeavour should consider some practical measures. The first is to review the ambitious Master Plan and modify if necessary. The next step is judicious phasing of development activities into three phases: short-term (immediate) targeted for 2000 A.D., medium-term (intermediate) for 2000-2005 A.D., and long-term (ultimate) to fully realise the Master Plan. Despite the slow pace, some of the prominent building structures have been completed. Emphasis now should be towards making them functional in order to motivate further development activities. Another priority is the follow-up of the archaeological work. Since Lumbini has been included as one of the World Heritage Sites, the excavated sections should be conserved according to the criteria developed by the World Heritage Convention.

The priority activities proposed by LDT for the Ninth Plan (Table 5) has a regional perspective. That is, developing Lumbini as the central agenda with some activities in neighbouring sites of archaeological importance. This is in accordance with the idea of comprehensive tourism development of Lumbini area proposed by UNESCO two decades ago. Such a regional development concept can now be reinforced with the location of Nepal's international airport in Lumbini area. This will not only contribute to resolution of Kathmandu's environmental pollution by affecting industrial diffusion

but also facilitate direct access to international visitors bound for Lumbini.

Finally, there are two pre-conditions to realise the development of Lumbini as planned. The first concerns commitment and the second co-operation. There is need for a strong commitment on the part of the host government to develop Lumbini. That commitment does not mean financial resource only which any way is scarce in a poor country like Nepal. Equally important is the need for establishing HMG/Nepal's strong trust in LDT as an autonomous institution above politics. The frequent change in LDT management since 1992 may be likened to a game of musical chair. Over the last six years, LDT had seven Chairmen, five Vice-Chairmen and five member-secretaries (Annex D). Such a state of affairs has greatly hampered the functioning of this institution. The mission of LDT is of international dimension and its management must have continuity to enable wider contact.

The second pre-condition, to mobilise wider co-operation, refers to the need for reviving the U.N.- based International Committee for the Development of Lumbini that has been in limbo over a decade. Just as Lord Buddha's message knows no frontiers, Lumbini is a world patrimony. All those who believe in peace should have the opportunity to contribute towards its development. That is the only path to realise Lord Buddha's valedictory message:

> After I am no more, Oh Ananda! Men of belief will visit with faithful curiosity and devotion the four places - where I was born ... attained enlightenment ... gave the first sermons ... and where I passed into *parinirvana'*.
>
> - Gautam Buddha

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P.M. Koirala with
foreign delegates and LDT officials

## Annex - A: Projects at Monastic Complex

| S. No. | Agreement Signed | COUNTRY/Party | Plot | Project | Cost Estimate |
|---|---|---|---|---|---|
| 1. | 1993 | NEPAL: Dharmodaya Sabha | WB-3 | Bahal, Gompa, Stupa | NRs. 83.8 million |
| 2. | ,, | MYANMAR: Govt. | EB-3 & EC-10 | Monastery, Stupa | NRs. 42.6 million |
| 3. | ,, | VIETNAM: Phat Quoc Tu | WB-2 | Monastery, Stupa | NRs. 1.1 million |
| 4. | ,, | JAPAN: Sokyo Organization | WA-2 | Monastery | Yen 420 million |
| 5. | ,, | S.KOREA: Kuon Um Pusan | WB-4 | Monastery | US$ 2 million |
| 6. | ,, | S.KOREA: Yong Do Society | WB-5 | Monastery | US$ 282,500 |
| 7. | ,, | FRANCE: W. Linh Son Buddhist | WB-6 | Monastery, Guest Hse. | US$ 500,000 |
| 8. | 1994 | INDIA: Bauddha Dharmankar Sabha | EC-9 | Monastery, Guest Hse. | IRs. 40 million |
| 9. | ,, | GERMANY: Karma Kagyo Dachverband | WC-2 | Monastery | NRs. 20 million |
| 10. | ,, | INDIA: Mahabodhi Society | EC-8 | Monastery | IRs. 20 million |
| 11. | ,, | THAILAND: Govt. | EB-2 & EC-7 | Monastery | NRs. 200 million |
| 12. | ,, | NEPAL: Inter. Bhikkuni Sangha | EC-6 | Monastery | NRs. 10 million |
| 13. | 1995 | NEPAL: Vipassana Centre | Meditat.Centre | Meditation Centre | N.A. |
| 14. | ,, | S. KOREA: Mahabodhi Soc. (Chogye Order) | WA-3 | Monastery | N.A. |
| 15. | ,, | MYANMAR: Panditarama | Meditat. Centre | Meditation Centre | N.A. |
| 16. | 1996 | SRI LANKA: Govt. | EC-1, 2 | Monastery | N.A. |
| 17. | ,, | CHINA: Buddhist Assocation. | WA-1 | Monastery | N.A. |
| 18. | ,, | NEPAL: Ka-nying Shedrup Ling | WB-1 | Monastery | N.A. |

Source: Lumbini Development Trust

## Annex B: Donor Contribution for Lumbini Development

| Fiscal Year | Organization | Government | Individual | Donation Box | Information Desk | Total |
|---|---|---|---|---|---|---|
| 1971/72 | - | - | 500.00 | - | - | 500.00 |
| 1972/73 | 42,936.40 | - | 34,653.28 | - | - | 77,589.68 |
| 1973/74 | - | 52,500.00 | 40,058.37 | - | - | 92,558.37 |
| 1974/75 | 200.60 | 116,457.11 | 1,575.00 | - | - | 118,232.71 |
| 1975/76 | - | - | 411,447.64 | - | - | 411,447.64 |
| 1976/77 | - | 764,100.00 | 747.00 | - | - | 764,847.00 |
| 1977/78 | 695,824.00 | 138,351.85 | 16,429.25 | - | - | 850,605.10 |
| 1978/79 | 1,550,919.74 | - | 69,647.06 | - | - | 1,620,566.80 |
| 1979/80 | 3,325.00 | - | 60,073.80 | - | - | 63,398.80 |
| 1980/81 | 3,908,181.80 | - | 18,852.00 | - | - | 3,927,033.80 |
| 1981/82 | 116,628.50 | 648,585.00 | 75,133.71 | - | - | 840,347.21 |
| 1982/83 | 2,320.00 | - | 359,420.00 | - | - | 361,740.00 |
| 1983/84 | 1,630,586.30 | 617,047.52 | 42,916.26 | - | - | 2,290,550.08 |
| 1984/85 | 83,000.00 | 7,253,500.00 | 158,124.40 | - | - | 7,494,624.40 |
| 1985/86 | - | 8,500,000.00 | 146,135.00 | - | - | 8,646,135.00 |
| 1986/87 | 6,153,467.78 | 768,465.30 | 127,669.40 | - | - | 7,049,602.48 |
| 1987/88 | 13,618,799.36 | 707,786.10 | 10,939.80 | - | - | 14,337,525.26 |
| 1988/89 | 28,087,542.20 | 10,453,206.96 | 374,204.00 | - | - | 38,914,953.16 |
| 1989/90 | 9,034.10 | 8,400,000.00 | 2,236,971.29 | - | - | 10,646,005.39 |
| 1990/91 | 31,702.36 | 755,000.00 | 32,046.40 | - | - | 818,748.76 |
| 1991/92 | 33,000.00 | 1,031,991.80 | 57,749.00 | - | - | 1,122,740.80 |
| 1992/93 | 353,100.00 | 9,819,860.00 | 2,579,782.60 | 153,639.34 | | 12,906,381.94 |
| 1993/94 | 1,561,996.00 | 2,681,376.00 | 543,021.84 | 376,002.56 | | 5,162,396.40 |
| 1994/95 | - | - | 169,016.64 | 124,781.25 | | 293,797.89 |
| 1995/96 | - | - | 11,849.75 | 496,482.33 | 8,290.00 | 516,622.08 |
| 1996/97 | 340,000.00 | - | 751,757.68 | 533,102.32 | 77,781.72 | 1,702,641.72 |
| 1997/98 | - | - | 37,400.00 | 883,381.59 | 131,153.36 | 1,051,934.95 |
| **Total** | 58,222,564.14 | 52,708,227.64 | 8,368,121.17 | 2,567,389.39 | 217,225.08 | 122,083,527.42 |

Source: Lumbini Development Trust

## Annex - C: Cost Estimate for Lumbini Garden (1997-2002)

| S. No. | Project Components | US$ '000 |
|---|---|---|
| 1. | Road | |
| | a) Service road | 1,249 |
| | b) Metalled road (Internal) | 4,975 |
| | c) Ring road (Periphery 8-mile) | 7,819 |
| 2. | Water supply system with tower and reservoir | |
| 3. | Sewerage system | 987 |
| 4. | Sacred Garden (Access road and drainage system) | 2,065 |
| 5. | Electrical power system | 2,885 |
| 6. | Telecommunication system | 4,360 |
| 7. | Lumbini Village (8 blocks) | 1,160 |
| 8. | Camping grounds, Central Plaza and related structure | 12,725 |
| 9. | Colonnade and foot-bridge, bridge between Lumbini Centre | 105 |
| 10. | Landscaping of Monastic Zone (canal pond, road & path) and Lumbini Village (N& S ponds, canal and path) | 1,598 |
| 11. | Symbolic Pavilion (Type 1) | 7,887 |
| 12. | Auditorium (U Thant World Peace) | 1,487 |
| 13. | Archaeological office | 2,905 |
| 14. | Fencing work, 8 ft. height in periphery (8 mile) | 126 |
| | | 225 |
| | **Total** | **52,558** |

Source: Lumbini Development Trust, Feb. 1997.

## Annex - D: Musical Chair of L.D.T. Management

| S.No. | Year | Government | Chairman | Vice-Chairman | Member Secretary |
|---|---|---|---|---|---|
| 1. | 1992 | Nep. Cogress | 1. Ram Hari Joshi* | 1. Surya B. Sakya | 1. Asha R. Sakya |
| 2. | Dec. 1994 | " | 2. Govind Raj Joshi* | " 2. Ven. Aswaghosh | " 2. Bimal B. Sakya |
| 3. | Sept. 1995 | UML | 3. Modanath Prasrit* | 3. Ven. V. Mahasthavir | 3. Ang D. Sherpa |
| 4. | Mar. 1996 | NC-RPP-NSP | 4. Bal Bahadur. K.C.* | 4. Tsering T. Lama | 4. Ram L.Shrestha* |
| 5. | Oct. 1997 | UML-RPP NSP | 5. Bishnu Prasad Paudel* | " | 5. Bimal K. Sharma* |
| 6. | Apr. 1998 | NC-RPP-NSP | | 5. Gajendra Lama | |
| | | NC | 6. Sharat Singh Bhandari* | | |
| | | | 7. Purna Bahadur Khadka* | | |

* Non-Buddhist

Chairman: Brahmin (3), Chhetri, (3) Hindu Newar (1)

Note: Chairman: Ex-officio, initially Minister of Education, now Minister of Youth, Sports & Culture

Vice- Chairman: Political appointee, Member-Secretary: Political appointee

Fig. 1: ARCHAEOLOGICAL SITES

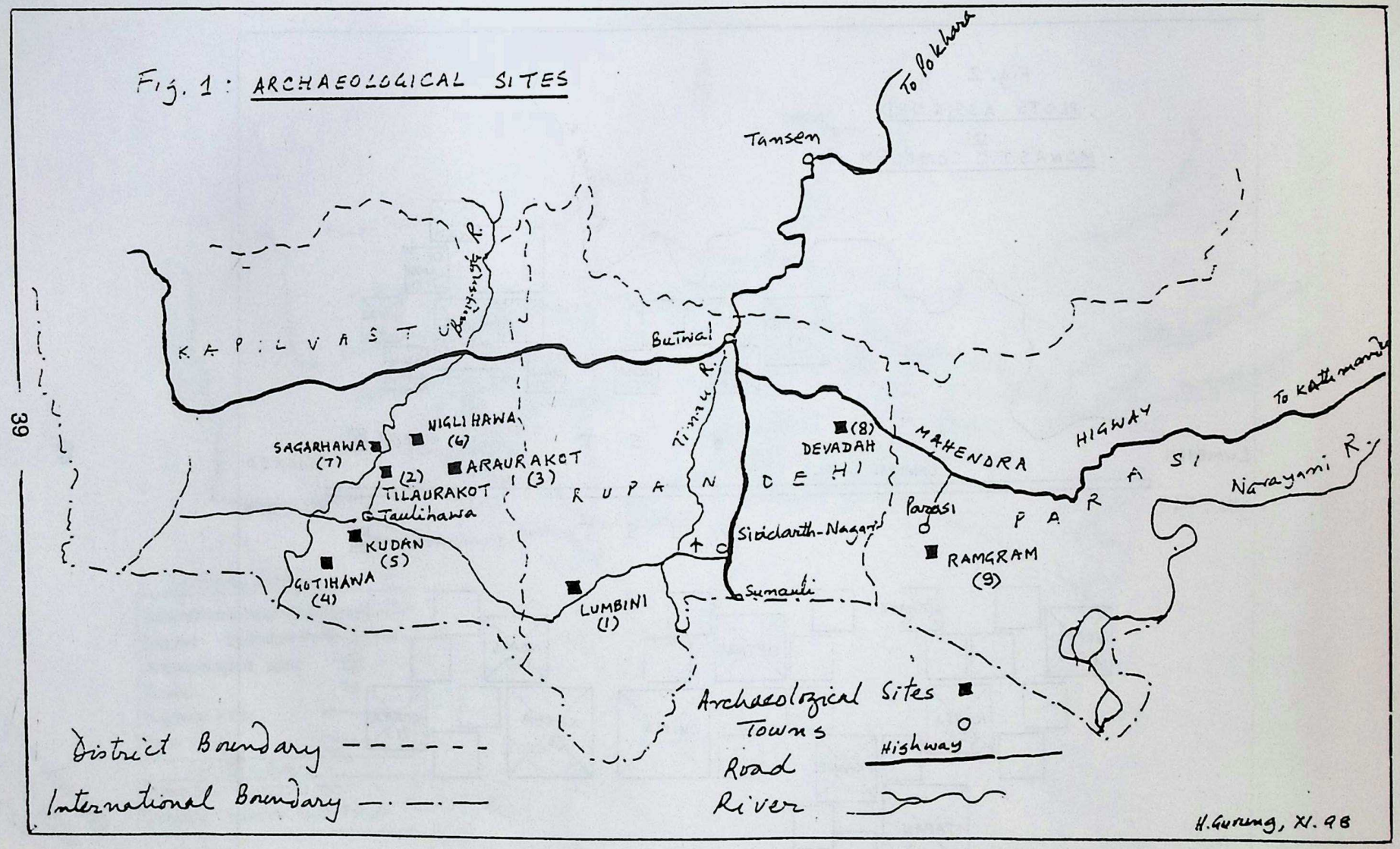
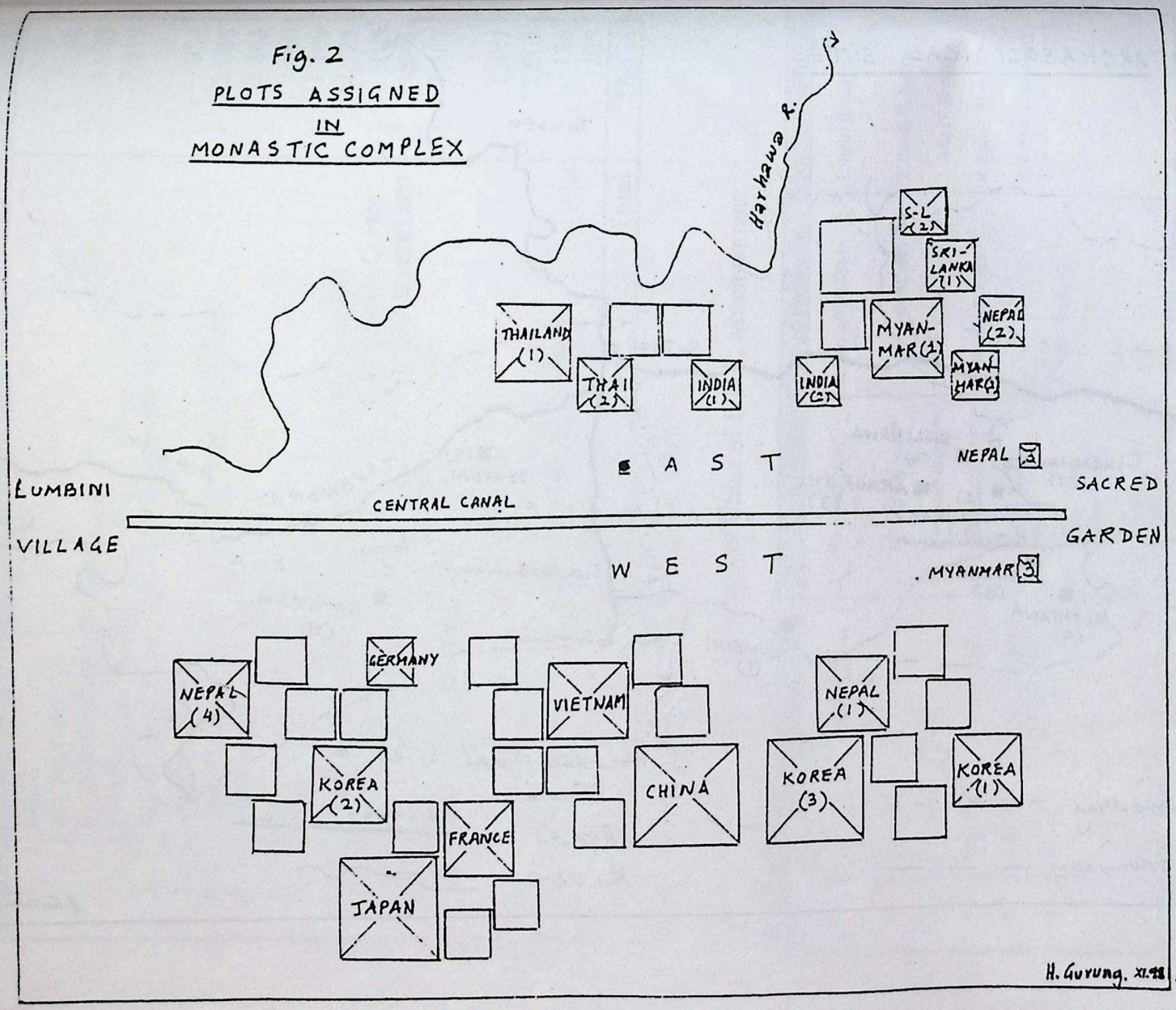
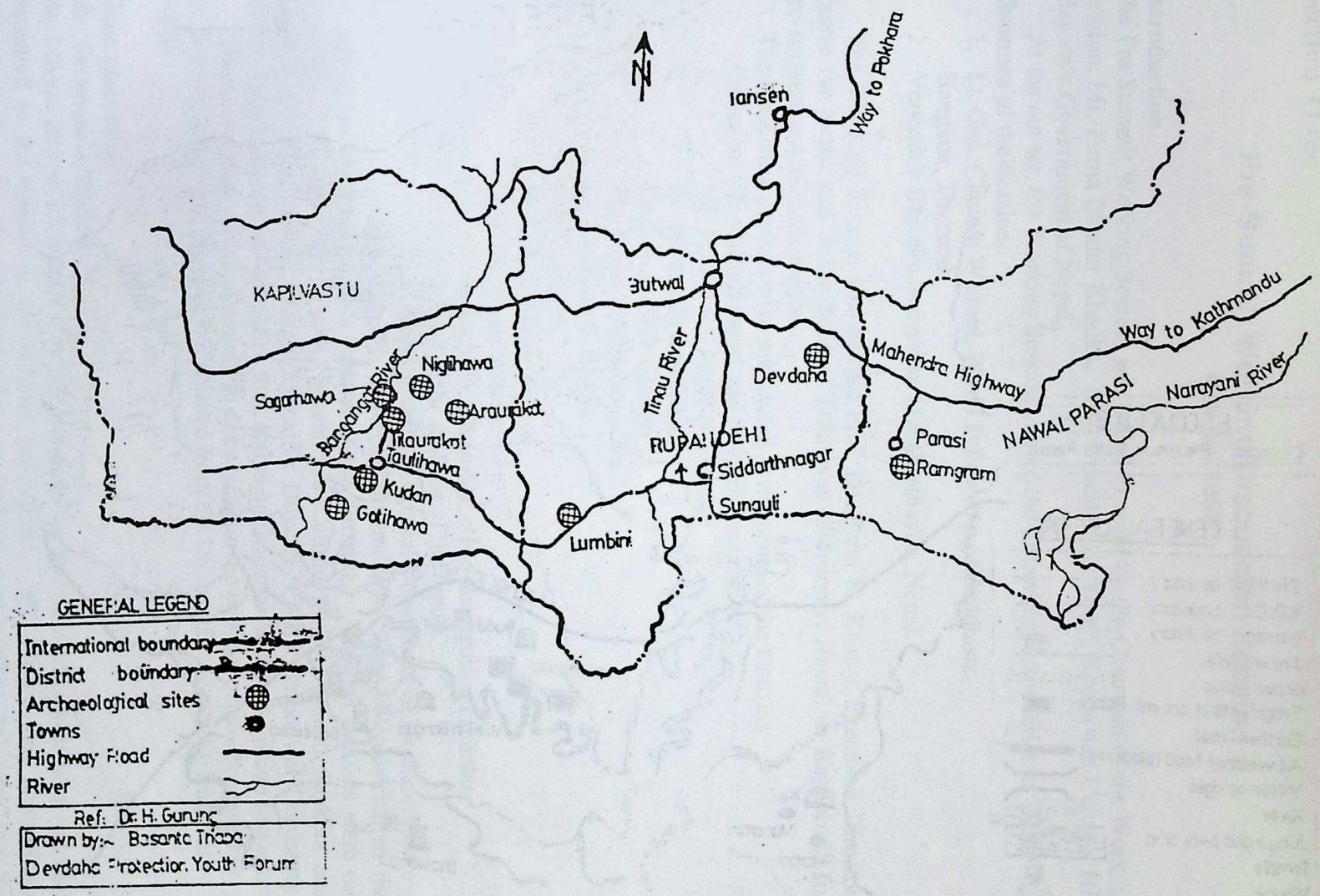


Fig. 2

PLOTS ASSIGNED IN MONASTIC COMPLEX

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Tansen
Way to Pokhara
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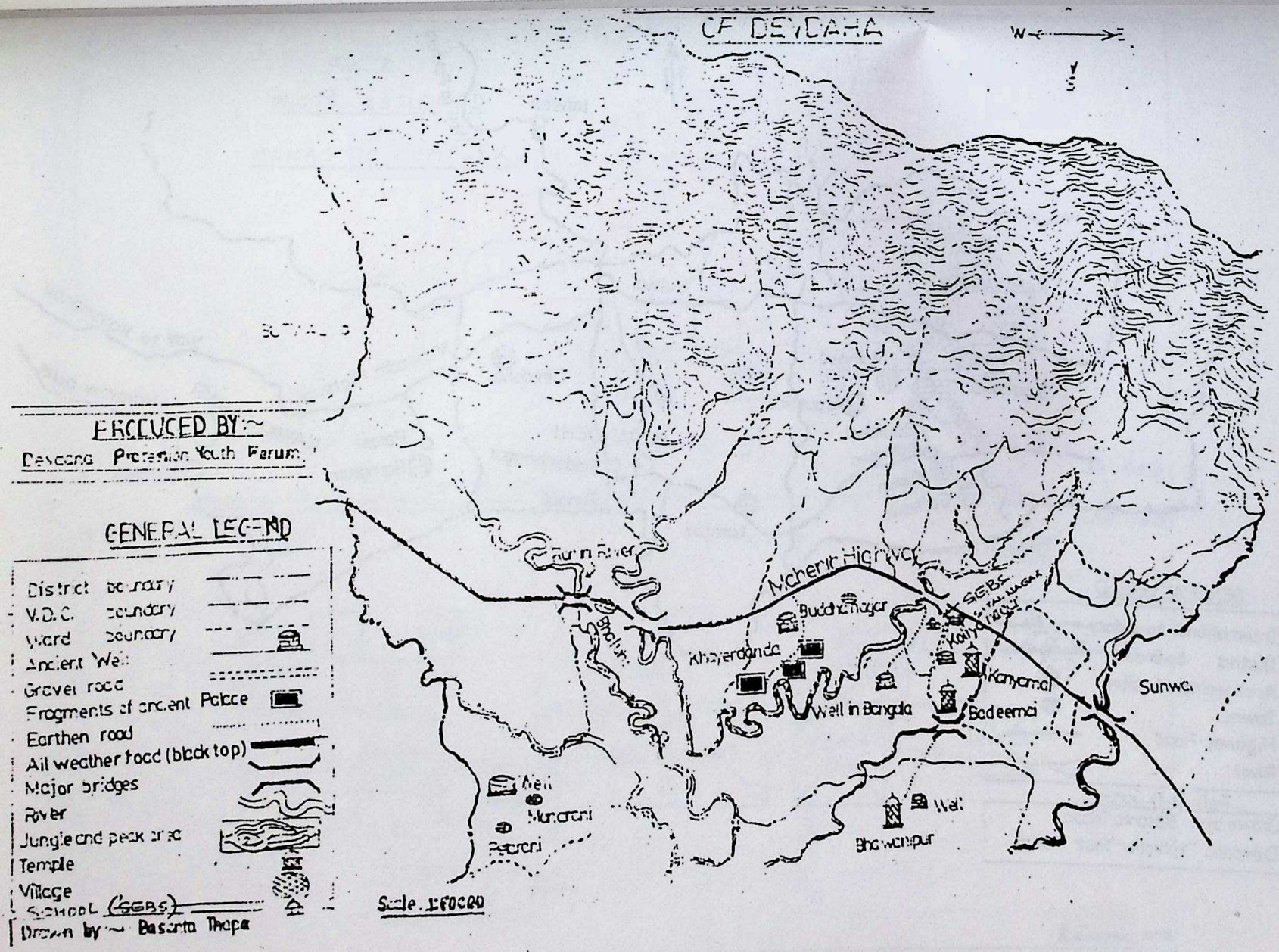
Way to Kathmandu
Mahendra Highway
Narayani River
NAWALPARASI
Devdaha
Tinau River
Nigihawa
Sagarhawa
Banganga River
Araurakot
Tilaurakot
Taulihawa
Kudan
Gotihawa
RUPANDEHI
Siddarthnagar
Sunauli
Lumbini
Parasi
Ramgram
GENERAL LEGEND
International boundary
District boundary
Archaeological sites
Towns
Highway Road
River
Ref: Dr. H. Gurung
Drawn by:- Basanta Thapa
Devdaha Protection Youth Forum


OF DEVDAHA
W
E
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Devdaha Protection Youth Forum
GENERAL LEGEND
District boundary
V.D.C. boundary
Ward boundary
Ancient Well
Gravel road
Fragments of ancient Palace
Earthen road
All weather road (black top)
Major bridges
River
Jungle and peak area
Temple
Village
School (SGBS)
Drawn by:~ Basanta Thapa
Scale. 1:50000
Rohini River
Mahendra Highway
Buddhanagar
Khajerdanda
Well in Bangala
Kanyamai
Badeemai
Sunwal
Well
Bhawanipur
Well
Manarani
Pedrani

## Section Three

# Pre-Summit Working/Discussion Session

Nov 30, 1998

### Introduction

The Pre-Summit Working Session was called to order by the Chairman of the Working Session, Mr. Purna Bhadur Khadka, Hon. Minister for Youth, Sports and Culture, His Majesty's Government of Nepal.

At the out set, the Working Session elected the following personalities as Vice-Chairmen of the Session:

1. Lt. Gen. Chalom Wismol, World Fellowship of Buddhists, Bangkok, Thailand.
2. Venerable Bhikshu Sudarshan Mahahasthavira, Nepal.

The Working Session also elected Prof. Dr. Prem K. Khatry, Executive Director, Centre for Nepal and Asian Studies, Tribhuvan University, Nepal, as Rapporteur for Pre-summit and Summit sessions.

The Following persons were nominated as members of the Drafting Group for Pre-summit report and Summit Declaration:

1. Mr. Prithvi Raj Ligal - Convenor
2. Dr. Nirmal Prasad Pandey
3. Dr. Ananda WP Guruge
4. Mr. Nirmal Samarasundera
5. Mr. William S. Burger
6. Mr. N. Morita
7. Prof. Tulasi Ram Vaidya
8. Mr. Lila Prasad Sharma

As per announcement made by the Chairman, other distinguished scholars attending the Summit also assisted in the drafting of the report.

Rev. Bhikshu Sudarshan Mahasthavira of Central Department of Nepalese History, Culture and Archaeology and Dy. Chief of Dharmodaya Sabha, Nepal, chaired the second or the closed discussion session of the Summit. Also on the dais were the Secretary of Ministry of Youth, Sports and Culture Mr. Biswanath Sapkota and Rapporteur Prof. Prem K. Khatry, Executive Director, CNAS, Tribhuvan University. All the foreign and Nepali delegates took active participation in the discussion session.

This session was devoted mainly to discussion on the two key papers presented in the first session by Dr. Ananda WP Guruge from the US and Dr. Harka Gurung from Nepal.

### Floor discussion

**Mr. Tarananda Mishra**

Mr. Mishra first of all congratulated Dr. Guruge for the scholarly paper he wrote and presented to the benefit of the Summit participants. Mr. Mishra then showed his concern on the issue of the newly built but unused museum building and hoped that the new management would take up the responsibility to use the building for the right

purpose the building was constructed.

Mr. Mishra then said that not much archaeology was done in this area. Many important sites, according to Mr. Mishra, are lying unexplored and unstudied. Similarly. Mr. Mishra also emphasized on the need to link research and conservation together as this is the demand of the day.

**Prof. S. L. Amatya**

Prof. Amatya made the following comments on Dr. Guruge's paper:

a. Gautama, according to Dr. Guruge, did not speculate, yes, but he propounded a practical philosophy. He was a practical man.
b. The writer could elaborate more on Buddha and Lumbini.

On Dr Gurung's paper:

a. Dr. Gurung's paper makes serious mistakes regarding the direction of the area
b. Lumbini's development should be guided by the norms of integration. Further integration with the holy sites of India is also very essential. Buddhist countries of the region and the world could also be pulled together in the process of development of Lumbini.

**Dr. P. K. Baruya, Bangladesh**

The two scholarly papers enlightened us. One thing I must stress here in this connection. You cannot preach the teachings of the Buddha to the hungry world. If the mind is not at peace, no happiness comes.

Buddha's teachings teach us that following the path peace is not very far from you. Buddha conquered the Mind, unlike the great conqueror Alexander the Great.

Lumbini is the holiest place in the world. We can make Lumbini HOME of Peace and we MUST.

**Mr. Shailendra Kumar Upadhyaya**

Guruge's paper gave inspiration to us.

Dr. Gurung's paper rightly pointed out the slow pace of Lumbini's development. Therefore a grand proposal for the sites is much in need today.

On the status of Lumbini Development Trust:

Lumbini Development Trust must be made an autonomous body. Twenty years have gone by and there is not much progress made here.

On Buddha and Lumbini:

Buddha was a great person so this place must make progress without partisan politics. The International Committee on Lumbini must be requested to play its role for the development of this site.

**Ven. Dr. Lam, Resident Vietnamese Monk at Lumbini**

Dr. Lam shared his experience at the holy complex in the following words:

To achieve success you need vision. When I started the work of building a monastery in this complex five years ago I had a clear vision, although I had very little

resources to begin the work.

It was a nice decision to make this site the venue for this International Buddhist Summit. This place should be developed as Mecca, Jerusalem. My country Vietnam is poor yet we managed to get support from friends in building the monastery here.

My suggestion is: please no talk, just do the work. Nepalese people should not wait for others to work, you do the work yourselves. You can do it.

Dr. Lam concluded his remarks in these highly symbolic yet very practical words:

"You have a polluted Mountain Everest, but Lumbini is still very pure."

**Mr. Nimal Samarasundera**
**Secretary, Ministry of Buddhasasana, Government of Sri Lanka**

Mr. Samarasundera mentioned that because of his old age the Senior Mahasanghanayaka of Sri Lanka, who was invited to attend this Summit could not come.

He further informed the Summit that Her Excellency Madame President of Sri Lanka was also invited to attend the Summit but she also could not come because of her already set official engagements. "But," he added, "we have Mr. Lakshman Jaykody, the Minister for Buddhasana leading the Sri Lankan delegation to this Summit."

Mr. Samarasundera finally said-

Now that the construction work in Lumbini complex is going ahead there should be a plan for an international airport here. It would facilitate holy visit to this place. Also, the government should think of having a Buddhist University here at this holy site.

**Mrs. Savitri Thapa-Gurung**

In the paper presented earlier there was a discussion here that one should not talk much about Self. Speaking as a woman I say that if we do not talk about ourselves/women we cannot make progress. Can we?

Women keep family, community/society, and the world. What is our role in the world? Especially in peace?

**Mr. Bhuvanlal Pradhan**

The dates given in the paper by Dr. Gurung are incorrect as they do not tally with the recognized history. For example, Ashoka was coronated 218 years after the *Mahaparinirvana.* The *(Ttripitaka) Mahavamsa* from Sri Lanka gives the correct date.

**Prof. Dr. Tulasi Ram Vaidya**

The two writers need congratulation. The terms *Ubalika and Silavigadavica* etc. need explanation from Dr. Guruge. Does the term *Ubalika* mean 'no sacrifice'?

Professor Vaidya then went on to suggest that the political map of Nepal and India was different from what is now.

He further added- "I want to draw the attention of the participants on one very important and also very relevant point: Mr. Perera from Sri Lanka has sent a note to the Summit proposing the founding of a Buddhist University at Lumbini complex. He has also outlined the structure and function of the Buddhist University in brief, but precise manner. He has also listed the potential nations that could support and sustain the international institution."

**Mr. Padma Jyoti**

Dr. Guruge's paper was very inspiring. The goodwill and desire to develop this site is enormous. The comments from Ven. Dr Lam are also very inspiring. Serious thoughts on these comments can take Lumbini's development to some distance.

**Dr. Kamal Krishna Joshi, Vice Chancellor, Tribhuvan University**

Lumbini as the sacred shrine and pilgrimage also has potential for academic activities. At T.U. we are also conducting some research in the area of Buddhist Studies. We have also started Diploma level studies on Buddhist Studies.

The proposal for a Buddhist University is welcome but it is not easy to open a new university.

As far as T.U. is concerned, any sort of collaboration in the field of research is always welcome in the area of Buddhist Studies.

**Mr. N. Morita, Japan**

This Summit is a noble step. It is an important event for Lumbini. The two papers presented by two scholars were very well written. Both writers have made good points. For the systemic development of Lumbini formation of a Forum or Committee looks imperative. This is a religious place therefore religion should come in the forefront. Then the issue of development is the goal. Therefore religion and development must integrate here at Lumbini. In the process of the development of this region, the people must be integrated also.

Development of Lumbini: whose job is it anyway?

Nepalese people, the government of Nepal and LDT deserve congratulation for this event. For the first time the government of Nepal has assisted the Buddhist activity like this one.

Further, I want to make the following points:

a. Annual meeting would facilitate quick development of this area.
b. Development of Lumbini is your work, work of the Nepalese people in the first place. International support will come if domestic initiative comes strongly. The government and the LDT should also recognize the role of the local people.
c. Lumbini is located in Nepal but it is the asset of the world community. So decision to develop Lumbini should not made in *ad hoc* basis.
d. Review the Master Plan see if modification improvement is needed.
e. The sites outside this complex should also be developed on priority basis.
f. Lumbini attracts monks but ordinarily we do not see them here. So how to increase their number? How to make it a real Buddhist Center? Let us think about it.
g. The budget 55 million US $ is big and small at the same time. Mecca took 175 years to complete as holy complex. So time is the main frame, the limit.

**Seth Castlemarker, USA, Observer**

I came here as a pilgrim-tourist to learn Buddhist culture, the practice of faith.

At this holy site I did not see the meditation part as the central focus of the complex. People come here not to see religion but to practice it.

**Dr. Henning Karcher, UNDP Representative to Nepal**
We heard about the role of UN for the development of Lumbini. The UN Committee for the Development of Lumbini was formed in 1967 to financially support the Master Plan of Lumbini. The UN would be pleased to continue its support and commitment to do so now.

There are few important elements in this regard:

1. The will and determination of all concerned - Buddhist organizations, Governments of Buddhist nations included. This seems to be a stepping stone for further activate program with international support including UN.
2. Review and updating of the Master Plan is in order now.
3. Organization for the development of Lumbini is further important.
4. The development of Lumbini must go with the development of the community around - here I mean the people who provided the land and labor to this complex. Let them have economic benefit and share the fruit of progress e.g. benefit from tourism's progress.

   Participation of all organizations, communities, governments is key to the development of Lumbini.

**Ven. S. Mangala Pragya (Jain representative from India)**
She said she had brought good wishes from the Jain Mahaguru Acharya Mahapragya.

Lumbini is the name of Peace. Lumbini is our hope.

**Mrs. H. Karcher**
This Summit must mind the gender issue. When we talk of equality, gender issue comes to our mind. Then only we can talk of equality. We talk of Brotherhood, not Sisterhood?

After the queries and comments from the floor, the Chairman of the Session requested the theme paper writer Dr. Ananda WP Guruge to respond to some of the queries from the floor. Accordingly, Dr. Guruge took the floor. The other paper writer, Dr. Harka Gurung, could not wait to participate in the discussion session and receive queries and comments because of his already set appointments in Kathmandu.

**Response from the theme paper writer Dr. Guruge:**

**Response to Tarananda Mishra**
For those who work and worked on UNESCO assignment find Mr. Mishra's comments very familiar. Indeed archaeological activities like Excavation, Conservation, and Research should go together as these are three important parts combined together. In Sri Lanka, for example, the literary explanations of several historical sites were matched by archaeologists in the explorations. But there are some important considerations to be made in this context: you should not excavate an inch of ancient land if you can not preserve it. It is applicable to Nepal also.

**Response to SL Amatya**
Yes, Buddha was philosopher to know and explain the reality of the world. He was a Prince yet he did it.

**Response to Prof. A. L. Pradhananga**
Buddha said the sensual *tanha* must be controlled.

**Response to Ms. Savitri Gurung**
Buddhism regards equality of the gender. Buddha also talks of the need to protect women.

Yes, women have suffered in history. So Buddha tried to keep them under protection by not exposing them too much. Change should be brought with plan.

**Response to Prof. T .R. Vaidya**

1. About *Ubalike* etc.: Eradication of *bali* has different word in Pali. So in this context, let us take it as tax related use.
2. *Silavigadavica*: Also, Ashoka did not use this word clearly to mean stone in the way you see.

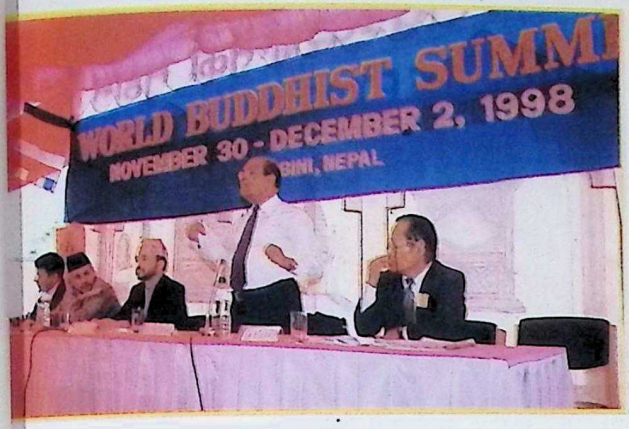
**Further responses (miscell.)**

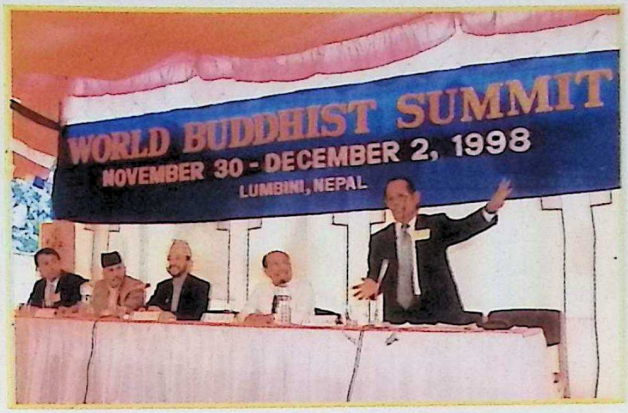
3. Date of Buddha's *Mahaparinirvana* is 543 B.C. in the Theravada tradition but 486 B.C. could be nearer to truth.
4. Buddhist University: WBF decided about it in the international conference held in Australia. There can also be one Buddhist institution in Nepal.
5. Lumbini can unite the Northern and Southern Buddhist traditions.
6. The importance of meditation is well taken. Meditation and mediation must go together in this world of violence.

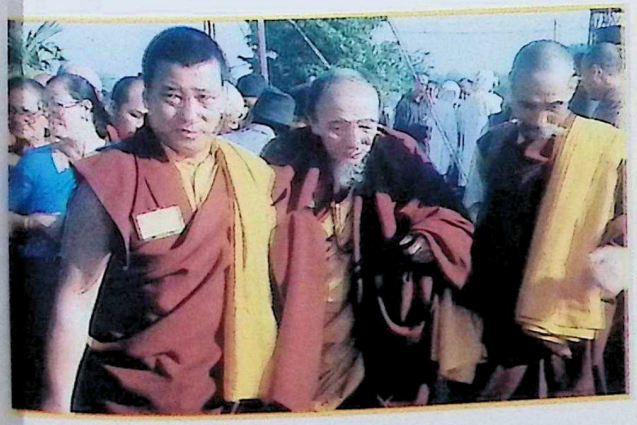
After the response from the key paper writer, the Chairman of the Session **Ven. Bhikshu Sudarshana Mahasthavira** took the floor. He made a brief concluding note focusing on various issues raised during the discussion:

1. On the word ***Silabhigadavica:***
   I have read all the 16 word groups and 31 words of the Asokan pillar Inscription. So far the scholars have interpreted it from Sanskrit perspective, using Sanskrit grammar. I have gone through all the 200 plus Asokan Pillar Inscriptions before I took up Lumbini Pillar Inscription seriously. Hence my interpretation of the three words.
2. About the Buddhist Studies: Our plan for the study of Buddhism in Nepal is to study all the different facets of Buddhism, the ethnic groups and societies influenced by Buddhism.
3. A full-fledged Buddhist University in the near future may not be a practical idea. Time will come when the Government of Nepal will establish a Buddhist university in Nepal. First of all, we need adequate manpower to start such a program.
4. Recently we have started the Buddhist Studies program in Tribhuvan University.

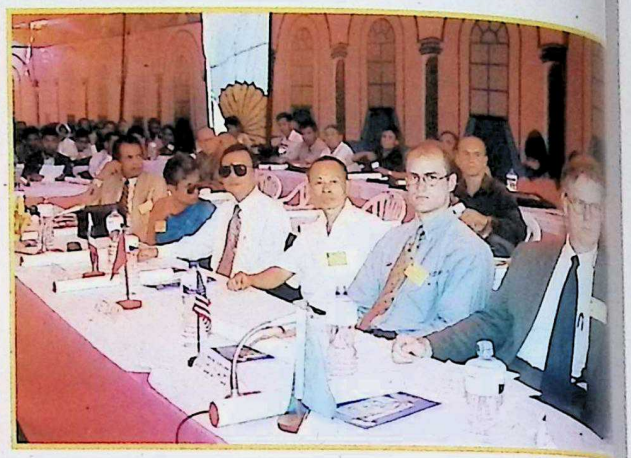
# Views from the Pre-Summit Sessions





# National/International delegates in the Summit Session



Part Three

# The Inaugural Ceremony

of

# The World Buddhist Summit

Lumbini Garden, Lumbini

## Nepal

December 1, 1998

# Summit Session in Progress

## Part Three
## Section One

# Inaugural Ceremony

### Introduction

The Inaugural Ceremony of the World Buddhist Summit was both the most serene and festive occasion for the Buddhists and peace loving people of the world assembled at the most sacred garden of Lumbini, the birthplace of Lord Buddha. Thousands of faithfuls and participants from far and near thronged at the holy, quiet yet colorful Lumbini Complex, the most noted and revered pilgrimage center of the Buddhists. To conduct the inaugural ceremony a special colorful stage was constructed just outside the main shrine complex.

The characteristic Fall weather of Nepal tarai was at its peak with lush green forest and rich crop-fields around the Summit site.

The morning or the first part of the inaugural ceremony was marked by the laying the foundation stone ceremony for the restoration of the Maya Devi Temple Complex by the Chairman of the Main Organizing Committee, Rt. Hon'ble Prime Minister Mr. Girija Prasad Koirala amidst hundreds of visitors and participants. This function circulated the ray of hope among the devotees and visitors alike about the restoration of the shrine in shortest possible time in collaboration with Japan Buddhist Federation (JBF) according to the existing agreement.

The next part of the inaugural ceremony was the colorful and serene Peace March led by the Prime Minister, Deputy Prime Minister, Ministers, MPs, LDT officials, monks, nuns, devotees, foreign and national delegates/participants, members of the Main Organizing and the Main Preparatory Committees and thousands of local people amidst colorful Buddhist and national flag. The main attraction of the March was the enthusiastic participation of various cultural groups representing religious groups, cultural groups and activists from Kathmandu and other parts of Nepal. The colorful procession of the Peace Marchers reached the specially prepared stage on the east side of the holy complex and turned into a holy Assembly, the Sangha, where the inaugural ceremony was to take place.

As the Chairman of Royal Representatives His Royal Highness Crown Prince Dipendra Bir Bikram Shah Deva arrived at the holy complex to grace the Inaugural Ceremony and inaugurate it, the Chairman of the World Buddhist Summit Main Organizing Committee Rt. Hon. Prime Minister Mr. Girija Prasad Koirala, Hon. Deputy Prime Minster Miss Shailaja Acharya, Hon. Minister for Youth, Sports and Culture and Chairman of the Main Preparatory Committee Mr. Purna Bahadur Khadka, LDT Vice Chairman Mr. Gajendra Kumar Lama, Secretary of Ministry of Youth, Sports and Culture Mr. Biswanath Sapkota, Treasurer of LDT Mr. Chhatra Raj Shakya, Member-Secretary of LDT and Member Secretary of the World Buddhist Summit Main Organizing Committee Mr. Bimal Kumar Sharma were at hand to welcome the honored guest. The Very Honorable Guest HRH the Crown Prince was then led to the special inaugural stage constructed on the eastern side of the holy complex.

To commence the auspicious inaugural ceremony, the Honorable Minister for Youth, Sports and Culture and Chairman of the Main Preparatory Committee Mr. Purna Bahadur Khadka delivered the welcome address.

**The Text of the Welcome Address by Hon. Minister Mr. Purna Bahadur Khadka:** Chairman of the Council of Royal Representatives Your Royal Highness Crown Prince Dipendra Bir Bikram Shah Deva

Your Royal Highnesses
Rt. Honorable Prime Minister, Hon. Deputy Prime Minister
Most Venerables, Venerables
Excellencies
Distinguished Guests
Ladies and Gentlemen

It is a great honor and privilege for me to have this opportunity to welcome you all in this holy pilgrimage shrine, Lumbini, the sacred birth-place of Lord Buddha, the symbol of compassion, non-violence, and universal brotherhood on this historic and auspicious occasion of the inauguration of the World Buddhist Summit organized by His Majesty's Government of Nepal in collaboration with Lumbini Development Trust.

First, I would like to inform this august gathering that all the Nepalese people and His Majesty's Government of Nepal are very much concerned about the development of Lumbini Complex, the World Cultural Heritage. Moreover, we would also like to draw the attention of the world to emphasize more for the fast and planned development of Lumbini, the Fountain of World Peace and holy pilgrimage shrine of all the Buddhist and peace-loving people of the world.

At this moment, I would like to remind the august gathering of the contributions of His Late Majesty King Mahendra and late Mr. U Thant in conceptualizing and recommending for the preparation of the Master Plan under the sponsorship of UN for the planned development of Lumbini. Contributions made by Prof. Kenzo Tange of Japan for the preparation of the Plan will also be remembered forever.

Here in this sacred garden, we are meeting to exchange ideas and make deliberation among the distinguished participants on the further development of Lumbini Complex. As of now, more than 22 national and international organizations and friendly countries are actually participating in the construction of chaityas, monasteries, meditation centers, and preservation and restoration of archaeological sites and monuments of this holy complex. Out of 42 plots of the Monastic Zone, 19 plots of different sizes have already been allotted to different friendly countries and organizations. In these plots, some construction works have already been completed and some are in progress. We have found that there still remains a lot to be done for the completion of Master Plan. Hence we anticipate most positively that all the Buddhist and peace-loving people of the world will cooperate with us toward completing the construction/preservation activities of this holy complex according to the Master Plan at the earliest. I would like to inform this august gathering that Nepalese people and His Majesty's Government of Nepal are, and will always be, willing to cooperate with any individual organization and friendly country in the development activities of Lumbini.

I feel it my duty now to mention briefly the main objectives of this Summit:

1. The teachings of the Buddha are most relevant in the world today. Lord Buddha is acknowledged as the Apostle of Peace. We believe that the Summit will draw attention of the World on the sanctity of Lumbini, the birthplace of Lord Buddha, the fountain of world Peace. The main objective of the Summit is to promote the

teachings of Lord Buddha for the promotion of humanity, universal brotherhood, world peace, progress and welfare of mankind against the background of today's world which is in the grip of tension caused by racial, communal and ideological conflicts, violence and nuclear armament race.

2. The distinguished guests will be acquainted with the development activities of Lumbini so far achieved. The Summit is expected to articulate concerted collaborative and multidimensional efforts for the consolidation and promotion of the holy birthplace of Lord Buddha.
3. The holy Lumbini not only belongs to Nepal and Nepalese people; it is a very important world heritage. In the world today, Lumbini commands a highly esteemed position. If Mecca and Medina are the holy pilgrimage shrines for the entire Islam world and Jerusalem for the Christians, Lumbini is equally important holy pilgrimage shrine for all Buddhists. Not only that, Lumbini is the holy shrine for the whole world because the Lord is the light of peace. Hence Lumbini should be promoted as the holy pilgrimage center of all Buddhists and the peace loving people of the world.

We expect that this Summit will come up with substantial recommendations for the faster development of Lumbini. Here, in this august gathering, standing near the exact birthplace of Lord Buddha, may I request all Buddhists and peace-loving people of the world to be unanimous to declare Lumbini, the Holiest Pilgrimage center for all. Let us make joint efforts to materialize the Master Plan at the earliest possible time.

On behalf of the Main Organizing Committee, the Main Preparatory Committee, the Nepalese people and on my own, I, once more, would like to welcome Chairman of the Council of Royal Representatives Your Royal Highness, Rt. Honorable Prime Minister, Honorable Deputy Prime Minister, Most Venerables, Venerables, Excellencies, scholars and delegates. I would also like to inform that the Nepalese are much pleased to have such an august gathering in this historic Summit. We have taken this Summit as a symbol of international understanding and universal brotherhood and expect most positive cooperation for the future development of Lumbini Complex and the region.

I pray to Lord Buddha to guide us to move ahead on the right path.

Once more I call upon this august gathering to make joint effort for the development of the holy Lumbini Garden.

I thank you very much.

**Inauguration of the World Buddhist Summit**

The auspicious Summit was inaugurated by His Royal Highness Crown Prince Dipendra Bir Bikram Shah Deva, who at the time was also the Chairman of the Council of Royal Representatives as His Majesty King Birendra Bir Bikram Shah Deva was in Cromwell, London, for medical check-up. Besides the delegates/participants a huge crowd witnessed the inauguration ceremony of the Summit. The Summit was inaugurated by HRH the Crown Prince by hoisting the colorful Buddhist flag and lighting the traditional Buddhist lamp. Following this, the distinguished international and Nepalese guests also lit the holy lamps on the occasion.

The program of the inauguration ceremony was directly aired by the auspices of Radio Nepal. Nepal Television and local as well as national journalists were also at hand for the purpose of disseminating the news about the Summit from Lumbini. A

huge crowd of local school children and villagers gave the occasion a very colorful view.

Several prominent foreign delegates leading their national delegations addressed the inaugural ceremony.

Several international dignitaries who could not attend the Summit had sent their messages to the organizers of the Summit. Below is a section devoted to the messages received and read out on the inauguration ceremony.

## Section Two

### 1. Addresses by Venerables and Dignitaries
### 2. Messages from distinguished dignitaries

**Message from the Supreme Patriarch of the Kingdom of Thailand**

May I congratulate the organizing committee of the World Buddhist Summit at Lumbini which is a very revered and sacred place where Lord Buddha was born two thousand and six hundred and twenty one years ago.

Nepal is the sacred place where Lord Buddha propounded one of the greatest religions named Buddhism when he was thirty-five years of age.

This gathering is called World Buddhist Summit. The word 'Summit' refers to a very important meeting of Buddhism. It should be therefore regarded as the most significant event to all meetings in the sense that Buddhism offers the right directions and guidelines to all human beings without discrimination to sex, race and nationality but concentrates on the decrease and cessation of sufferings. That is the supreme purpose of Buddhism.

Lord Buddha has attained Enlightenment because he had got insight on suffering or *dukha*, cause of suffering or *dukha samudaya*, cessation of suffering or *nirodha*, and ways to the cessation of suffering or *marga*. The Four Noble Truths are therefore the most important *dhamma* in Buddhism.

In the connection the World Buddhist Summit should be a driving force and a forum to verify the substance of the noble truths among all the participants. It has been applied for guiding way of life in the age of information and globalization in order to minimize and cease suffering. This is the highest aim of the Noble Truth.

Finally, may I extend my best wishes to all of you who live in the globalization age which is full of sufferings. These are the main objectives to be discussed by the Summit today.

May the power of the Triple Gem -- the Buddha, the *Dhamma* and the *Sangha* Bless the World Buddhist Summit with every success.
Thank you.

**Royal Message from His Majesty, the King of Thailand**
**(Read out by HE Ambassador of Thailand to the Kingdom of Nepal Mr. Preecha Pitisant)**

Since the majority of Thailand's population are Buddhists, I am most pleased that a large number of Buddhist scholars have assembled together which is an indication of

burgeoning growth of Buddhist study and practice. On this occasion, I am doubly pleased to learn that the Buddhist assembly consists of so many leading representatives of the world Buddhist community who are gathered at Lumbini, a most holy site of Buddhism, as it is the birthplace of Lord Buddha - in order to help preserve it, as well as to disseminate the teachings of the Buddha, in a purposeful manner, so that Buddhism can truly serve the cause of world peace.

I would like therefore to commend this meritorious undertaking that deserves the support of everyone in sincere good faith, and to convey my good wishes for the success of the World Buddhist Summit, so that it may attend its worthy goals.

**Message from UN General Secretary His Excellency Kofi Annan**
(Read out in the Inaugural Ceremony by Dr. Henning Karcher UNDP Representative to Nepal)

Your Royal Highness
Rt. Hon'ble Prime Minister
Excellencies
Ladies and gentlemen
It is an honor and great pleasure for me to convey to you this message to the World Buddhist Summit to be held at Lumbini sent by the Secretary General of the UN Mr. Kofi Annan, and I quote.

It gives me great pleasure to convey my warmest greetings and best wishes to the World Buddhist Summit, to the Chairman of the Council of Royal Representatives HRH Crown Prince Dipendra Bir Bikram Shah Deva of Nepal as well as the government and people of Nepal and the Lumbini Development Trust. We express our gratitude for hosting this event and making possible an important contribution to the cause of world peace. Lumbini is both a religious and cultural center. As the most sacred place of pilgrimage for the world's Buddhists, Lumbini provides yet another illustration of the inter-connectedness of all people across borders and across time.

As UNESCO's world heritage site Lumbini reminds us of how much the world's religions can teach us, Buddhists and non-Buddhists, believers and non- believers alike. And let us applaud the commitment to tolerance that allows the Buddhist summit to be held in officially Hindu country.

The world could use many more such examples of religious harmony. Religions may manifest themselves in widely different practices and belief systems. But at heart we are dealing in universal values: To be kind, to be merciful. No single religion can claim a monopoly on such teachings. When religion is misused and when religion is invoked in the name of war and assault on human rights, the problem is not with the faith but with the faithful.

The further development of the Lumbini site in Nepal offers hope. It would enable Buddhists to complete their pilgrimage circuit more easily, since that circuit also includes the nearby sites in India. It would promote good relations, among the countries of South Asian Association for Regional Cooperation. And in the broadest sense it would serve as an international shrine for peace, for pilgrims, for tourists, for all humankind.

There is a basic affinity between the teachings of the great religions of the world, the values enshrined in the charter of the United Nations that form the underpinnings for our work. The organization was involved in the early stages of developing the site during the tenure of the Secretary General U Thant and stands ready now to be an active partner in raising global awareness about Lumbini and realizing its great potential.

In this spirit, please accept my best wishes for successful and memorable Summit.

Dr. Karcher:

Your Royal Highness
Excellencies
Allow me to add a few brief remarks of my own.
As mentioned earlier, United Nations has been associated with the development of Lumbini since the very early days of the project. Initially, we cooperated in the development of the Master Plan . Later support was provided in food to support the labor needed to construct the moats and canals which lead the various areas of the site. Recently we have discussed with HMG further cooperation in Lumbini that focuses on three critical areas necessary to the successful development of the site.

a) First, a review of the Master Plan will be done with a view to adjusting it in developing further.
b) Second, technical cooperation would be extended to strengthen the management capacity for developing Lumbini
c) Third, involvement of the local population in the broader development of the area would be supported.

While this august body including imminent religious leaders will probably be mostly interested in the first two areas, I would like to dwell for one minute on the third or element of cooperation that we are discussing. As I read to you earlier, the Secretary General of UN applauded the commitment to tolerance of a nation that allows a Buddhist Summit to be held in an officially Hindu kingdom.

I would like to extend the appreciation to the local people of Lumbini by bringing to your attention the fact many of those who contributed land for the site as well as many people in the villages of the surrounding area are neither Buddhists nor Hindus. To build the harmonious environment needed to foster the sense of tranquillity and peace appropriate to the birthplace of the Buddha it will be important for their acceptance and tolerance to be encouraged and rewarded. To accomplish this, there must be full and equal partners in the broader development of the Lumbini area including benefiting economically as appropriate. Successful examples of local involvement in the conservation of the environment in supporting visitors are available for instance in the buffer zones around national parks. Eastern medical sciences teach that disease is an absence of harmony while health is the balance of all the elements and forces of a living system. As Lumbini is developed, let us be guided by the life of the Buddha, exercising Compassion to bring all the elements into a balanced and harmonious whole.
Thank you.

## Felicitation Speeches

### Address by HE Mr. Lakshman Jaykody, Sri Lankan Minister of Buddhasasana and Leader of the Sri Lankan delegation

Your Royal Highness the Crown Prince of Nepal
Rt. Hon'ble Prime Minister, Hon. Deputy Prime Minister
My Colleague the Hon. Minister of Youth Affairs, Sports and Culture
Ministers, Honorable Ambassadors
Excellencies, Distinguished Guests
Ladies and Gentlemen

Let me at the outset thank the government of Nepal for the kindly invitation to the government of the Democratic Socialist Republic of Sri Lanka to attend and participate in the deliberations of the most important World Buddhist Summit on the theme **'Lumbini, the Fountain of World Peace'** is to be inaugurated. Her Excellency Madame Chandrika Bandaranayaka Kumaratunga, the President of the Democratic Socialist Republic of Sri Lanka and the present president of SAARC, being a very energetic campaigner for world peace, was very much interested in attending this Summit herself, but she could not make it due to urgent duties in office. Her Excellency the President also requested me to extend her personal greetings and the greetings from the people of Sri Lanka to His Majesty the king of Nepal, the Government of Nepal and to all those who have got together at the Summit and wish the Summit all the success.

Nepal is a very fortunate country in that the most compassionate and peace loving religious teachers of all times - Gautama Buddha was born in this very same place more than two thousand six hundred years ago. Lord Buddha was very unique man who developed his psychological and intellectual potentialities to the highest level through meditation and attained Buddhahood which is the culmination of *Mahaprajna and Mahakaruna.* Having attained enlightenment the Buddha declared to the world that any normal human being who has courage, strength and character and determination to practice the Noble eight-fold path can attain the same enlightenment which was attained by the Buddha himself. The Buddha further declared, as indicated in the *Vasettha Sutta*, that all human beings belonged to a single species and that no human being can claim for superiority over another human being on account of birth. In this respect women were considered on par with men. Buddha admitted into the religious order he set up members from all castes and class groups, and once they became members of the order of monks, they were called sons of Sakya or *Samana Sakya Puttya.* Womenfolk were admitted into a parallel *Bhikkhuni* order on the same grounds. When we glance through the pages of some Buddhist texts we come across episodes of men and women who were denied basic human rites in that society, but later when they became members of the Orders of monks and nuns, they developed their in-born potentialities through personal initiative and endeavour and attained the highest attainments as Buddhist monks and nuns.

In the *Dhammapada* the Buddha says: 'All fear punishment, all fear death, life is dear and sacred to all living beings. Comparing the lives of other beings with one's own self, let not one kill or injure others, and let not one encourage others to kill and injure other beings.' This is the timeless message of the Samma Sambuddha preached by the

All Enlightened One who was born in Lumbini in Nepal in the sixth century BC. When Asoka became emperor of the greater part of the Indian Subcontinent, he was greatly influenced by the lofty teachings of the Buddha and became an ardent supporter of the *Buddhasasana.* Through Emperor Asoka's initiative Buddhist missionary groups consisting of erudite and disciplined monks were sent out to adjoining countries to deliver the peace message and Sri Lanka was the fortunate recipient of one such group, under the leadership of Arhant Mahinda Thera, son of Emperor Asoka himself. On listening to the *Dhamma* preached by Mahinda Thera, Devanampiyatissa, King of Sri Lanka at that time, embraced Buddhism. The people of the country, too, following the good example of their beloved ruler, before long embraced Buddhism.

On listening to the inspiring sermons of Arahant Mahinda Thera many intelligent young men and women developed interest to renounce worldly pleasures, to lead full religious lives as *bhikkhus* and *bhikkbunis*, and Arahant Mahinda Thera ordained the young men as members of the Buddhist Order of monks, and Arhant Sanghamitta the sister of Mahinda Thera and daughter of Emperor Asoka, who came to Sri Lanka a few months after Mahinda Thera ordained the young women in the Order of nuns. Thus the dispensation of the Buddha became firmly established in Sri Lanka, complete with the four-fold Buddhist community: monks, nuns, lay male adherents and lay female adherents. Sri Lanka has been nurtured in the cradle of Buddhist culture for over twenty-three centuries since its introduction into the island in the third century BC. Knowledgeable foreign travelers who visited Sri Lanka were a very cultured, peace-loving and honest nation upholding the highest respect for others' lives and property and refraining from many a social evil. All these virtues are inherited by Sri Lanka's long involvement with Buddhism. Buddhism inspired the growth of great cultures wherever it took deep roots and what is said about Sri Lanka is equally true of other nations, too, with Buddhist cultural backgrounds.

Buddhism enjoins all its adherents to refrain from five basic wrongful actions. They are

1. Refraining from killing and causing injury and misery to others,
2. Refraining from stealing from others material things that do not belong to them,
3. Refraining from sexual debauchery,
4. Refraining from falsehood, slander as speech harsh speech and frivolous speech and
5. Refraining from consuming alcoholic food and drink that causes great damage to human beings, physically and psychologically, and debases them to behave in indecent ways.

Buddhism admonishes its followers not merely to refrain from the five social evils and rest satisfied with that much, but also to practise generosity and liberality to uplift the weak and the poor, by engaging in personal and individual social welfare work and actively participate in organized group activities aimed at ameliorating the suffering of others. If more and more people give thought to the five basic principles taught by the Buddha, born in this Sacred land of Lumbini in Nepal, peace and prosperity will automatically dawn in such society.

Buddhism is not an abstruse philosophy nor is it a religious system based on beliefs

and faith alone. It is a pragmatic and practical way of life that can be adopted and followed by all civilized human beings while adhering to their own traditional beliefs and practices. Buddhism values freedom of thought and action of human beings. It appeals to the human intelligence to adopt and follow course of action that will result in peace, goodwill, tolerance and prosperity in the society.

The world is now at the doorstep of the twenty first century. Man in the modern world lives in an era of science and technology. This modern age has surpassed all other periods of the past in so far as scientific and technological discoveries and inventions are concerned. Such discoveries and inventions have brought many wholesome benefits to mankind, and with the dawn of the next millennium one may witness the marvelous results of the scientific researches man has already undertaken.

In the present world society all the luxuries, benefits, high technology and science are available in the present day yet man lives in the state of anxiety, fear and discontentment and unhappiness and worries. The dangerous weapons of war, deadly bombs including land-mines and terrorism, religious and ethnic conflicts compel him to lead a life far from happiness and contentment. If the sophisticated lethal nuclear weapons are used in any of the present conflicts in the world there will be a total extinction from the surface of the earth not only of human beings, but also of other forms of life. So grave is the situation brought about by the misuse of scientific and technological knowledge achieved through hard labor and sacrifice.

This is the most opportune moment to campaign for world peace and create strong public opinion the world over against the use of the deadly nuclear weapons in conflicts. We in Sri Lanka organized a five day International Buddhist Conference this month in which delegates from 30 countries participated. A high power delegation led by the Hon. Minister of Youth, Sports and Culture of the Nepalese Government participated in this conference and made a very useful contribution to its deliberation. We as Sri Lankans are glad that a similar international Buddhist conference is being held here at the country of Lord Buddha's birth. Sri Lankan government will also take action to put up a monastery at this sacred city to mark the birth of Prince Siddhartha who finally became the Fountain of World Peace. The laying of the foundation stone ceremony for the Sri Lankan monastery will take place tomorrow for which I extend my cordial invitation to all of you.

On behalf of HE Chandrika Bandaranayaka Kumaratunga, the President of the Socialist Democratic Republic of Sri Lanka and on behalf of the peace-loving people of Sri Lanka, and my own behalf I wish the summit all success.

May we all be well and happy by the grace of the Noble Triple Gems.

I thank you. Namaste.

**Felicitation Speech by Hon. U Ang Khin,**
**Deputy Minister of Religious Affairs, Government of the Union of Myanmar**

The Most Ven. Mahatheras,
The honorable delegates and distinguished guests,
Excellencies
Ladies and Gentlemen
First of all, on behalf of the members of the Sangha, the people and the Government of

the Union of Myanmar, may I sincerely express my great pleasure for having an opportunity to deliver my speech on this auspicious occasion of the World Buddhist Summit being held now at the Lumbini Park, the Birthplace of Gotama Buddha, and also special thanks and high appreciation to His Majesty's Government of Nepal and her high authorities for taking full responsibilities of convening the World Buddhist Summit.

Over 2622 years ago, the Buddhisatta, Siddattha Prince was born in this Lumbini Park, the Fountain of World Peace, and at the age of 35 He attained the Supreme Enlightenment. The Omniscient Buddha went on a journey and preached the Dhamma (the noble teachings) for the welbeing and benefit of all beings during his lifetime of 45 years (Vasa). According to the records of Pali Pitaka Canon, during His lifetime, the Omniscient Buddha yearly toured in several places in distance at least 2400 miles and at most 7200 miles to preach the Dhamma to all beings in order to reduce or absolutely to extinguish the greed, the hatred and the delusion rooted in their inner phenomenon. The teaching of the Buddha was able to make them comprehend, follow and practise the four modes of sublime Vihara - Metta (Loving Kindness), Karuna (Compassion), Mudita (Altruistic Joy), and Upekkha (Equanimity) which enabled them to gain a good habit of peaceful life.

The teaching of all Buddhas is – "to retain from evil, to do what is good and to purify the mind."

We are fully confident that this significant World Buddhist Summit will pass resolutions which will bring about effective implementations for the promotion and propagation of the teachings of the Buddha which would lead to the establishment of a peaceful and prosperous world.

In conclusion, I wish the World Buddhist Summit a great success.
May all the Ven. Mahatheras, honorable delegates and distinguished guests be healthy and wealthy and be able to carry out the promotion and propagation of the Buddhasasana throughout the world.

Thank you.

Felicitation message were also received from several national and international Buddhist and non-Buddhist organization on the occasion.

**Address by Rt. Hon. Prime Minister and Chairman of the Main Organizing Committee Mr. Girija Prasad Koirala**

Chairman of the Council of Royal Representatives Your Royal Highness Crown Prince
Your Royal Highnesses
Bhikshus, Excellencies
Distinguished Delegates
Ladies and Gentlemen!
It is my great pleasure and honor today to receive you all in this holy pilgrimage centre - - Lumbini, the sacred birthplace of Lord Buddha. Please allow me to inform this august gathering here that Lord Buddha's two other predecessors -- Konakmuni and Krakuchhanda Buddha -- were also born here in this region of Nepal, only a few miles

west of here.

Since earliest times, Buddhism and Hinduism flourished and prospered together in Nepal. Followers of both the religions share common pilgrimages, share each other's festivals and share their deities. Suffice to say, the Nepali society symbolizes the synthesis of both the religions.

The world today is in the grip of tension caused by racial, religious and political conflicts, bloodshed, violence, hunger and poverty. The chasm between the two worlds - the developed and the underdeveloped - is widening which has caused serious concern for all of us. The fast development in science and technology has made the world small. An incident happening in one corner of the world has its repercussions felt worldwide immediately after. In this context, the teachings of Lord Buddha assume greater significance today.

The Government and people of Nepal are committed to the development of Lumbini. His Majesty's government of Nepal has constructed the Siddharthanagar-Lumbini road, extended the facilities at the Siddharthanagar airport, planted more than six hundred thousand trees of various kinds, constructed guest house, provided electricity facility and drinking water and undertaken all necessary steps for building the infrastructure to build up Lumbini the holiest pilgrimage shrine of the Buddhists and peace loving people of the world. Preparatory work for the building of an international airport is already underway. We realize that there is much to be done for the development of Lumbini. The government feels that our efforts at developing Lumbini were not so encouraging in the past few years. His Majesty's Government of Nepal will leave no stone unturned to cooperate with any individual, organization and friendly nations to develop Lumbini into an international complex for the benefit of the entire human community of the world. I think that the development plan of Lumbini should be integrated with the adjoining premises to share the benefit of development with the people of this area.

I would like to thank all the national and international organizations and friendly countries which are active in the construction of the monasteries, *chaityas*, library/research centers, museums and guest houses. Although Lumbini is geographically a part of Nepal, it is also a heritage of the world human society. Development of Lumbini is the concern of the whole world. I therefore would like to avail this opportunity to appeal to all peace-loving people and the Buddhists of the world to be make concerted efforts for the fast development of Lumbini.

Lord Buddha stands for *Ahimsa*, (non-violence) and *Shanti* (peace). As such, may I request the concerned organizations while making any decision on peace let it be done from this holy garden of Lumbini, the Fountain of World Peace. By doing so we will be paying sincere tribute to Lord Buddha the Apostle of Peace and Symbol of Compassion, Humanity and Universal Brotherhood.

I am highly obliged to His Royal Highness Crown Prince Dipendra Bir Bikram Shah Deva for His august presence and for His inspiring inaugural address. I would like to thank the Sanayasis, excellencies, distinguished guests, scholars and other participants who took so much trouble to come a long way to this place and make the Summit a success. I assure you that your valuable suggestions will be most appreciated and taken into consideration in future development of Lumbini.

I once again thank the organizers for giving me this opportunity to speak some of

my minds. May Buddha always guide us through the path to eliminate Suffering of all kinds and to preserve peace, harmony and brotherhood for our prestigious entry in the next millennium.

May the Compassionate Lord Buddha bless us all. Thank you.

**Inaugural address by His Royal Highness Crown Prince Dipendra Bir Bikram Shah Deva**

Excellencies
Distinguished Guests
Ladies and Gentlemen

1. It is a great pleasure to inaugurate the World Buddhist Summit in the holy birthplace of the apostle of peace, Lord Buddha, in Lumbini, Nepal. We would like to extend our heartiest welcome to the distinguished participants who have assembled here from many friendly countries. The Summit, which aims at developing Lumbini as the Fountain of World Peace, is being held in Lumbini itself – this has further enhanced the Summit's relevance and significance.
2. The human being, since time immemorial, has been in the quest for peace. We are witnesses to many instances of sorrow and misery that individuals, societies and nations had to suffer from in the absence of peace. Lord Buddha's teachings like universal peace, friendliness and co-existence are as relevant now as they were in the past. ***Panchshila,*** based on Buddhist philosophy, has been accepted as a guiding principle among many nations. As a result, Lumbini has become a powerful symbol of world peace and international goodwill.
3. At this moment, we would like to remember the initiatives taken three decades ago by our revered grandfather, His Late Majesty King Mahendra and the late U Thant, the then Secretary-General of the United Nations, to mobilize international cooperation for the development of Lumbini. The Japanese architect Professor Kenzo Tange's Master Plan for Lumbini's development is also an admirable contribution.
4. Appreciating the value and dignity of Lumbini, national international efforts are being made towards developing it as a sacred abode of peace. We hope this Summit would adopt a declaration incorporating an appropriate programme as well as commitment for all-round development of Lumbini.
5. Finally, while hoping that all the peace-loving people of the world will extend their cooperation and participation in the development work of Lumbini, which is also a World Heritage Site, we wish this Summit all success.

Jay Nepal!

**Vote of thanks:**

Mr. Gajendra Kumar Lama, Vice Chairman, Lumbini Development Trust delivered the vote of thanks speech at the inaugural ceremony.

Below is the text of Mr. Lama's speech:

Your Royal Highness,
Right Honorable Prime Minister, Hon. Deputy Prime Minister
Honorable Minister for Youth, Sports and Culture and Chairman of Lumbini Development Trust
Venerables, Excellencies
Distinguished Guests
Ladies and Gentlemen!

It is a matter of great pleasure for me to express my sincere thanks to you all assembled here at this holiest place, the birthplace of Lord Buddha and the holiest place for all the Buddhists and peace-loving people of the world on this occasion of the auspicious inaugural ceremony of the historic First World Buddhist Summit taking place here at Lumbini.

The sacred site of Lumbini is not only the glorious heritage of us as Nepalese but it is also the most important asset of the entire world. It is the glory of the mankind. The holy function of developing this site as the pilgrimage has continued uninterrupted from the day of Falgun 7, 2012 BS (Feb. 18, 1956) when His Late Majesty King Mahendra visited this holy place and made a historic declaration and also laid the foundation of non-violence and brotherhood. The status of development so far made in this site is here for the distinguished participants and guests to observe and judge by themselves.

There have been renewed efforts for the development of Lumbini after the restoration of democracy in Nepal. Concerning laws have been modified and amended to expand and direct the works in a proper way. Nepal is taken as a synonymous to Lumbini, the holiest peace shrine and Sagarmatha (Mount Everest), the highest mountain in the world. Nepalese have always put their strongest and deepest faith in the path shown by the Buddha leading to peace, non-violence and *panchasheela*. One clear manifestation of this faith is this Summit taking place now.

It is a matter of honor and glory not only for Nepal, or, for that matter, the entire Buddhist community of the world but for the entire world community to ensure the physical as well as cultural development of Lumbini and other holy sites such as Kapilvastu, Ramagram, Devadaha, Kudan, Niglihawa, Sagarhawa, Gotihawa, Arorakot related to the life and teachings of Gautam Buddha and his predecessors, the other Buddhas, who also flourished here in this soil. Let us therefore come together and take an oath on this historic moment at this holy site of the birthplace of the Buddha for the all round development of this place.

On behalf of HMG, LDT and on my own, I express my sincerest thanks and deep and loyal gratitude to His Royal Highness the Crown Prince and the Chairman of the Council of Royal Representatives for kindly gracing this ceremony and inaugurating this World Buddhist Summit and giving us special instructions despite his busy schedule.

I also express my heart-felt thanks to the Rt. Honorable Prime Minister for playing an active role of the Chairman of the Main Organizing Committee during the course of preparation of this Summit, for visiting the holy site during the preparatory phase and for encouraging us all working here in the field with his valuable instructions.

Let me express my gratitude to Hon. Deputy Prime Minister for playing an active role to make this Summit a success.

I like to express my gratitude to Hon. Minister for Youth, Sports and Culture Mr. Purna Bahadur Khadka for his active and able leadership and personal involvement during the phase of the preparation of the Summit from the moment the decision was taken to its conclusion as the Chairman of the Main Preparatory Committee. Also, I express my gratitude to all the individuals who contributed towards making this event a success from their capacity in the Main Organizing Committee, all the Sub-committees, local Support Committees including all the officials, distinguished guests/participants, security personnel, members, officials and staff of Lumbini Development Trust, the media personnel, and representatives of various organizations for their support and contributions made from their respective fields and capacities.

My gratitude and thanks are due to all the foreign delegates, excellencies, distinguished participants and all who are present here on this occasion to make this Summit a success.

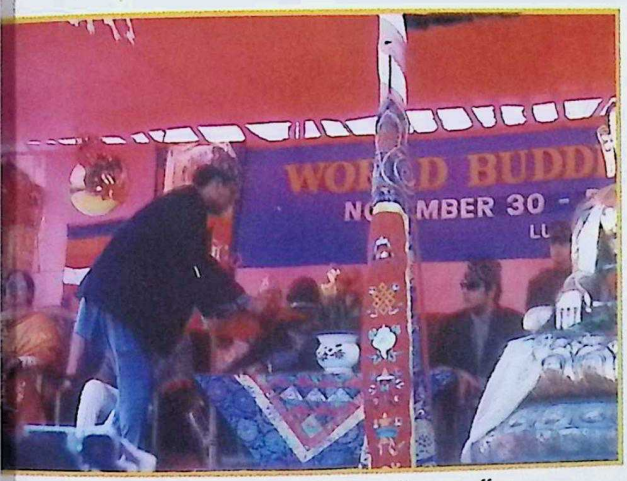
Finally, I pray to Lord Buddha for the speedy recovery of His Majesty's health and wish His Majesty a long life.

Let there be happiness everywhere - *bhavatu sabba mangalam.*

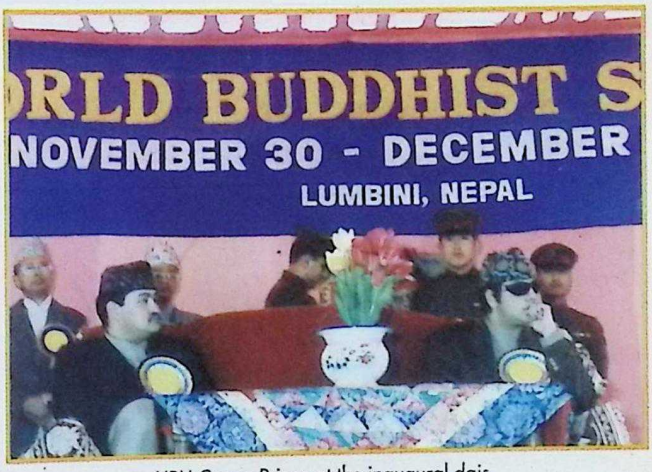
# Glimpses from the Inaugural Ceremony
# World Buddhist Summit
## Lumbini Dec. 1, 1998

PM Koirala, Dy. PM Acharya and Minister Khadka welcome HRH Crown Prince Dipendra at Lumbini

LDT officials welcome HRH Crown Prince



LDT Member-Secretary Bimal Kumar Sharma offers inaugural programme booklet to HRH Crown Prince

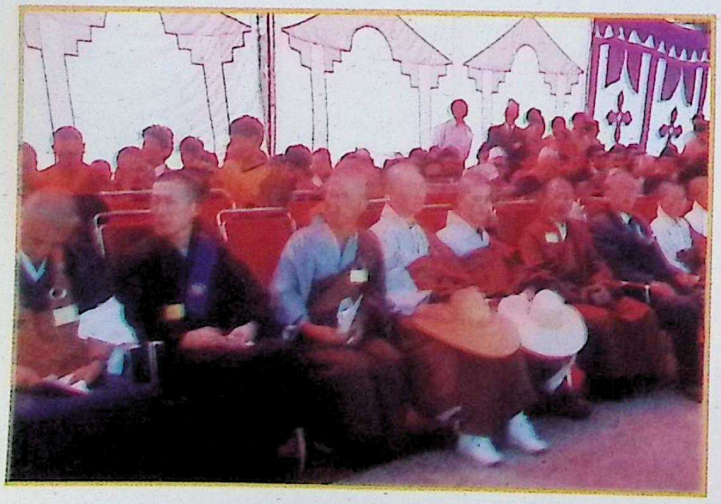



HRH Crown Prince at the inaugural dais

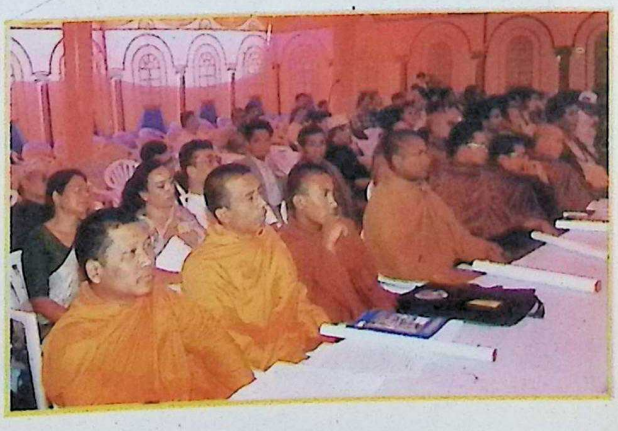
HHR Crown Prince lighting the holy lamp to inaugurate the World Buddhist Summit

PM Koirala, Min. Khadka and Mr. Bimal Kumar Sharma with HRH Crown Prince

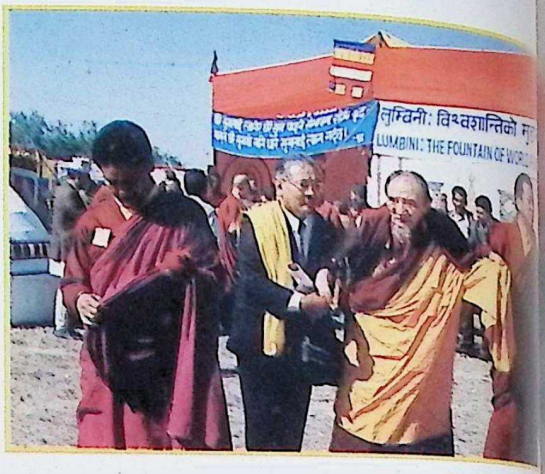
# Glimpses from the Inaugural Ceremony



# Views from the Inauguration Peace March



# Views from the Inauguration Cultural Shows



## Part Four
## Section One

### Summit Session I
### December 1, 1998

**Introduction**

The afternoon session of the World Buddhist Summit convened at 3:40 pm at the Summit Hall. The Session was chaired by Rt. Hon. the Deputy Prime Minister Miss Shailaja Acharya.

The following is the procedures adopted by the session:

1. The Chairperson's opening remarks.
2. Adoption of the Agenda.
3. Nomination of Vice-chairpersons for the session.
4. Address by Hon. P.B. Khadka, Minister for Youth, Sports and Culture.

The closed session of the World Buddhist Summit opened in the afternoon in the specially prepared seminar hall at the premise of the Maya Devi shrine. Rt. Hon. the Deputy Prime Minister Miss Shailaja Acharya chaired the session. Also seated at the dais were Hon. Minister for Youth, Sports and Culture Mr. Purna Bahadur Khadka, Secretary of the Summit and Secretary in the Ministry of Youth, Sports and Culture Mr. Biswanath Sapkota and Prof. Prem Kumar Khatry, Rapporteur for the Summit.

At the outset, Hon'ble Deputy Prime Minister Miss Acharya presented her opening remarks.

Also, Hon. Minister for Youth, Sports and Culture Mr. Purna Bahadur Khadka made his remarks about the previous (Pre-Summit) Session.

The texts of the opening remarks by Hon. Miss Acharya and the report of the working session by Hon. Minister Khadka are given below.

**Opening Address by Hon. Deputy Prime Minister Miss Shailaja Acharya**

Honorable Ministers
Most Venerables
Excellencies
Distinguished Delegates
Ladies and Gentlemen !

It is my great honour to welcome you all in this session of the World Buddhist Summit here at the birthplace of Gautam Buddha. I have the privilege to note that this session constitutes the core of this historic Summit which primarily aims at establishing Lumbini as the Fountain of World Peace and providing clear guidelines for the development of Lumbini as the holy shrine and a place of pilgrimage for all. It is our firm belief that the development of Lumbini as an international center would greatly contribute in maintaining and promoting world peace and ultimately in creating better human being and a better society – that is a society based on 'Love and Compassion'.

The world today is in the grip of racial, ideological and communal conflicts and tensions. Scourge of poverty, deprivation, disease and myriad of other sufferings surround us. Under such circumstances, the Teachings of Lord Buddha can give us the

way to promote universal brotherhood, peace, prosperity and mutual understanding among the nations of the world.

Buddha saw that the root of Suffering of living beings lies in their failure to realize that they share one common ground with all beings. He thus saw the unity of universe. It is the ignorance that gives rise to a multitude of sorrows, confusion and troubles. The vices of anger, arrogance, doubt, jealousy, greed and fear have their roots in ignorance. He saw that the key to liberation would be to realize this and to enter deeply into heart of reality and attain a direct experience of it.

He also taught us that every being has the potential to attain enlightenment or Buddhahood. For this attainment, however, the development of such qualities as piety, forgiveness, mercy, love and compassion is essential. In this respect, Buddha's system of path to the development of wisdom and compassion is unique and is without parallel in human history.

We view that politics is not only the game of power. It is for the development of individual and society. A deep commitment to improve the conditions of man, and to be prepared to pay any price for that commitment and values is spiritual. The medium may be different, but the goal is the same. At this point the borderline between politics and religion becomes very thin.

May I now draw your attention to the outline of the programs of this session.

In the Pre-Summit Working Session yesterday, two scholarly papers on the following themes were presented and discussed:

1. Buddhist Philosophy and World Peace
2. Developing Lumbini as Peace Center and the Place of Pilgrimage.

The Chairperson of the Pre-Summit Working Session Hon. Minister for Youth, Sports and Culture of Nepal will present its report to this session. Subsequently, delegates/participants will be invited to make their statements and the floor will be opened for discussion. Later in the afternoon, this session will engage in drafting the Declaration of the Summit which will then be presented to the Summit Session for adoption tomorrow.

His Majesty's Government of Nepal has been expecting this Summit to be the real opportunity to have visionary as well as universally acceptable reflections in order to properly guide future development initiatives in Lumbini. I am fully confident that deliberations by distinguished delegates in this session would set a milestone to this end.

We should take advantage of the opening ceremony to frame-up the Declaration of the Summit. In this regard, we may also find the resolution of the World Fellowship of Buddhists useful.

I would like to conclude with a humble request to all distinguished participants to fully bring out their wisdom and energy for the cause of this holy task.

Thank you very much for your kind attention.

## Address by Hon. Minister for Youth, Sports and Culture Mr. Purna Bahadur Khadka, Chairman of the Pre-Summit Session at the Summit Session

Hon'ble Deputy Prime Minister
Distinguished Venerable Sirs
Excellencies
Distinguished Guests
Ladies and Gentlemen!

Yesterday, the Pre-summit working session on the theme **"Lumbini, the Fountain of World Peace"** was held here. Two scholarly papers were presented, the first by Dr. Ananda WP Guruge, an eminent scholar from Sri Lanka (now USA) and the second by Dr. Harka Gurung from Nepal.

The aim of the session was to bring to discussion on the significance of Lumbini as the Fountain of World Peace and development of Lumbini as the sacred and holy shrine of all Buddhists. It is a subject cherished by all Buddhists of the world in general and the Nepalese in particular.

In his paper *The Buddhist Philosophy and World Peace* Dr. Guruge rightly pointed out that the Buddha's main contribution is his teachings, which he gave for the humanity for forty-five long years. His mode of ethical career of service to humanity is unparalleled in the human history. He realized the universality of the sufferings of old age, sickness and death. He felt deeply the suffering of the *samsara*. His search for the means for the elimination of Suffering has been a history in itself.

In Buddha's Teachings people find peace and harmony. For the Master there was no discrimination of any kind. His emphasis on inner development of Mind rather than the outward hypocrisy is well expressed in his Teachings. In Buddha's Teachings one finds full independence for one's spiritual development.

Dr. Guruge mentions, and I quote:

> *"The root of suffering or all kinds of trouble is the grasping at self or self-cherished attitude. It is true that the doctrine of Anatta or Anatma in Sanskrit is the unique contribution of Lord Buddha. The realization of the doctrine of Anatta is the medicine for all kinds of human suffering."*

Through the exposition of His Doctrine of *Anatta* Lord Buddha laid the foundation of ethical base of the humanitarian ideals. Buddha's exposition of *yathabhutanama* is also unique in worldview. Prof. Guruge seems to have put a great deal of his efforts in the doctrine of *Paticcasamuppada* or Twelve Links for Dependent Origination as a solution to the vicious circle of repeated births. He posited very elegantly how the knowledge of *Paticcasamuppada* and wisdom of *Anatta* or No-self doctrine can contribute to World Peace.

Dr. Guruge quoting from the *Majhimanikya* summarizes in his statement that craving or grasping brings forth untold suffering. He emphatically says that the ultimate solution of the Buddha for world peace would be self-denial or self-effacement and self-conquest. He also states that the inner peace within each person was fundamental to

societal harmony and eventually peace.

Another important statement that Dr. Guruge makes is the Buddha's concern for social problems and issues. That is, the teachings of the Buddha are not confined to his philosophical explanation of life. We should not misconstrue that his ascetic idealism or act of renunciation as the only solution for all ills of humanity. He was the first preacher in our human history that the highest spiritual attainments can be achieved by anyone irrespective of caste or gender. His doctrine of all pervasive equality of human beings was well demonstrated in the career. His solution for banditry was not the punishment of the bandits but the eradication of poverty through grants and subsidy, food and seed materials and proper wages.

Dr. Guruge has rightly pointed out that the Buddha taught the evil of malice, anger and hatred throughout his life-time and demonstrated the act of love, compassion and wisdom of selflessness. Buddha simply did not only preach the doctrine of non-violence. In several instances Buddha himself intervened to stop violence.

Buddha's love of peace was has continued to be an inspiration to Buddhist monarchs of later days. Dr. Guruge has given a brilliant example of Emperor Ashoka who graced this sacred spot of Lumbini in the twentieth year of his reign and erected the inscribed pillar to mark the spot where the Buddha was born. Ashoka's Dhamma Vijaya, or conquest through conviction was without parallel in the entire human history. His five point Peace Plan as quoted by Dr. Guruge is valid and applicable even today.

In this respect the conference declaration of World Fellowship of Buddhists in 1950 is worth mentioning. At the end of his paper Dr. Guruge's mention of Seven Principles of Harmony laid down by the Buddha is most praiseworthy which can contribute to Global Peace and harmony.

Dr. Guruge appreciated His Majesty's Government of Nepal for its noble idea to declare Lumbini The Fountain of world Peace, and the Pilgrimage Shrine of all Buddhists as well as peace-loving people of the world. He stressed that Lumbini is the most logical focal point for the entire Buddhists of the world of every tradition, schools or sect to rally together for their collective effort to world peace.

Dr. Guruge's enlightening paper outlines the importance of Buddhism more specifically its role in bringing about the World Peace. There can be no doubt whatsoever about the unique importance of Buddhism for the Buddhists and all the peace lovers of the world.

The second paper was presented by Dr. Harka Gurung. A well known geographer and a planner as well as a staunch Buddhist by birth Dr. Gurung has presented his paper on "Developing Lumbini as Pilgrimage Centre of Peace". In the paper he figures out painstakingly the development that has been achieved (according to the Master Plan) at Lumbini, remains to be undertaken for the successful realization of the Master Plan.

The Terai districts of Lumbini, Kapilvastu, Rupandehi and Nawalparasi are all important from the point of view of Buddhist Geography. Dr. Gurung has indicated that several monuments and archaeological materials have become the victims of political turbulence and natural ravages in the past.

Dr. Gurung has painstakingly presented in his paper the historical evolution of Lumbini since the visit of Emperor Asoka down to the present day. One important and substantial portion of Dr. Gurung's paper deals with the history of donation granted to LDT. It is one of the most sensible topics. I hope his presentation on history of

donation would minimize the confusions in the mind of the devotees and others concerned. Dr. Gurung has rightly reviewed the various aspects on the development of Lumbini.

In his paper Dr. Gurung figures out and has documented painstakingly the construction/conservation activities that have been done (according to the Master Plan) at Lumbini. He further outlines as to what remains to be done and the necessary steps that need to be taken for the successful realization of the Master Plan on time.

Dr. Gurung has also referred to the Master Plan prepared by Prof. Kenzo Tange of Japan for the development of Lumbini. The plan has as its objective to restore an area of 7.7 square Km., to be known as Lumbini Garden containing the Sacred Garden, and the Asokan pillar with an additional area of 64.5 square km. to be developed as a buffer zone.

Within the plan for the development of Lumbini Garden there are three distinct components: The Sacred Garden, the Cultural Center/Monastic Enclaves and the New Lumbini Village. The Master Plan was expected to be implemented in several stages depending upon availability of resources.

The task is no doubt challenging but not impossible given the unique religious significance of Lumbini. There is a need to review the Master Plan and to modify it as well. The Master Plan should also be judiciously phased into short-term; medium and long-term basis. Some prominent buildings which have already been constructed should be made functional in order to ensure further development of academic and cultural activities.

The excavated sections at Lumbini should be conserved according to the criteria developed by the World Heritage Convention since Lumbini has been included as one of the World Heritage Sites.

Dr. Gurung has rightly pointed out that for the realization of the development of Lumbini as planned, two pre-conditions have to be made. First, there should be a strong commitment on the part of the host government to develop Lumbini. Second, the LDT must function as the real autonomous institution enjoying full authority to establish and maintain wider national as well as international contacts.

These and other suggestions inspire us to work for Lumbini's development with more vigor and commitment.

Hon. Minister Mr. Khadka then presented the summary of the floor discussion held in the Pre-summit conference the previous day.

Section Two

**A Brief Summary of the Discussion on the Floor**

Altogether 16 speakers took part in the Pre-Summit discussion session yesterday. Of them 9 were Nepalese and 7 foreigners participating as individuals, and/or representing different nations and national-international organizations.

The floor discussions came in the form of queries directed to the paper presenters and/or comments and observations on and around the theme of the papers.

The discussions ranged from the issues raised clearly in the papers to various topics related to the development of Lumbini, integration of people and sites of the region in the revised plans for the future cooperation to be sought in the international arena to fulfill them.

The speakers focused on various themes briefly presented in the following categories:

**1. Planning for the development of Lumbini focusing on the following sub-categories:**

a. Review, monitoring and modification of the Master Plan
b. Building of adequate infrastructure including construction of an international airport in the Lumbini region.
c. Tapping of resources from local and international agencies including the UN. On the issue of Development of Lumbini the participants noted four key elements that need attention now, namely:
   1. First of all, will and determination of all concerned is needed. The government and other agencies must play their due role. This summit could be a stepping stone in this direction.
   2. Second, overall review and updating of the Master Plan is needed.
   3. Third, organized steps need to be taken for the further development of Lumbini.
   4. Fourth, the development of Lumbini must go with the development of the people and place around it. In other words, let people have economic benefit from, let us say, tourism related activities that will gradually develop here.

Therefore,

a. The need and the role of the local people now and in the future should also be recognized by the government of Nepal and the LDT.
b. It should be realized that Lumbini is located in Nepal but as the (recently nominated) World Heritage Site and an important religious-cultural-archaeological complex it is the asset of the entire world.
c. Decision to develop Lumbini should not be taken on *ad hoc* basis.

**2. Significance of Lumbini as the holy shrine and peace center**

On this second theme the distinguished participant from India, **Samani Mangala Pragya** in a written paper emphasized that Lumbini means peace and that Lumbini is the hope of us all at a time when science has made man innovative but man is heading steadily towards self annihilation. (Ven. Samani's papers is included below)

The participants strongly felt that the prime importance of Lumbini lies in its being the birthplace of Lord Buddha. Therefore, it is the peace shrine of the world at large.

**3. Promotion of academic activities in the holy complex of Lumbini**

**Mr. Nimal Samarasundera** the distinguished participant from Sri Lanka proposed the founding of a Buddhist University in the holy complex of Lumbini.
(Also, a letter with similar proposal submitted *in absentia* by Mr. Perera from Sri Lanka was read out during the deliberation on the theme papers.)

This proposal was approved with great applause.

Comments from the floor also supported this proposal. It was noted that T.U. has recently introduced a Buddhist Studies program as a post-graduate diploma. Similarly, the Mahendra Sanskrit University also has for the last three years or so developed Buddhist Studies program including the training of Buddhist priests.

It was also pointed out that recently T. U. has made contacts with the Chulalongkorn University of Thailand regarding the establishment of links with regard to Buddhist Studies. However, it was also suggested that although the proposal for the foundation of a Buddhist University is a welcome step but it is not easy to found a new institution such as a university within a short period of time.

**4. Buddhism and its concern for social issues and problem**

The participants voiced their concern on the question of the role of Buddhism in social issues specially on the role of women for peace in the world. The speaker Dr. Guruge responded that Buddhism regards women as important as men for the development of the society. The Buddha spoke of the need to protect women, not expose them. He noted that women have suffered in history. But like every change, the change in the life of women must also come in a planned way.

**5. On the state-of-the-art of excavation and continuation of archaeological activities including research in an integrated manner.**

The participants felt that activities in the field of study and research are not up to the satisfactory level. The new Museum building is there but the donor has yet to release adequate fund to furnish and maintain it. Similarly, not much is done in the field of excavation and conservation in the sites here in this holy complex and other sites in the region. Research and conservation is the need of the day and these components should go together. The need for maintaining balanced approach towards excavation, conservation and research was also highlighted during the discussion.

Here, I like to summarize few more points raised in the floor discussion :

a) The UN actually played significant role for the development of Lumbini during the sixties. UN would be pleased to continue such support in the days ahead.
b) It was felt that participation of all sectors - the Government, the People and organizations and individuals is key to the development of Lumbini.
c) Development of Lumbini is primarily the work of the Nepalese. International support will come only if the domestic initiative comes strongly.
d) It is now time we can think of reviewing the Master Plan and see if modification and/or revision is needed.
e) The sites outside this complex should also be developed on priority basis.
f) A well designed Plan has to have a long term philosophy so it is important to take time to make future plans. A viable and meaningful plan will be heeded by the international community.

The participants also underlined the importance of developing on a priority basis sites related to the life and career of the Buddha outside the main Lumbini complex.

Finally, let me express the hope that based on the two very scholarly papers presented by two eminent scholars Drs. AWP Guruge and Harka Gurung and the discussion on the floor participated by the distinguished delegates this Summit will prove to be a milestone in the recent history of Lumbini's development. While expressing the commitment of His Majesty's Government of Nepal to make all out effort to develop this holy shrine, I sincerely hope that based on the themes of these two

scholarly papers and the deliberations on the floor a Final Declaration to serve us as a guideline for the development works to be carried out in the days ahead will also come out of this august gathering.

Distinguished participants!

Let me now close my remarks with the hope that this Summit will leave its impact in the time to come and that we will derive inspiration from the papers, discussions and interactions we had with distinguished participants from abroad and from our own land, Nepal. Our very much cherished and the only goal is the DEVELOPMENT OF LUMBINI in shortest possible time. So let us strive for it and do what we can do from our respective capacity.

I thank you for your patience.

May Lord Buddha grant us all with Peace of Mind and Compassion in Heart.

The Honorable Minister's presentation was received with applause. Following this the Chairperson opened the floor for discussion on the presentation.

**Discussion on the Floor**

**Mr. Yoshiaki Kitamura, UNESCO Representative to Nepal**

In his speech Mr. Kitamura reminded the Summit participants of the UNESCO's 1995 decision to launch a 'project for the Culture of Peace - the promotion of peace and non violence through concrete actions, which, notably encourage respect for human rights, justice and democracy.' He added that the General Assembly of the UN has proclaimed the year 2000 to be *International Year for a Culture of Peace* with UNESCO as the focal point

In this context Mr. Kitamura outlined three major events that were organized here in Nepal:

1. The Silk Road Expedition, Nepal Leg, organized jointly by LDT and UNESCO in the framework of the Silk Roads Project;
2. "Spiritual Convergence and Inter-religious Dialogue" programme, established on the basis of the Malta (1977) and Rabat (1995) Declarations to promote mutual understanding among religions and spiritual traditions. This programme could be of interest to the Lumbini project of HMG.

Lumbini as one of the UNESCO 's World Heritage Sites, inscribed in 1997 stipulates that any development work which is to take place in a site or affect a site must be carried out with strict respect for the standards and guidelines of the 1972 World Heritage Convention in order that the heritage values for which the sites are inscribed are preserved.

UNESCO's main concerns, according to Mr. Kitamura, are

a) to ensure that the core archaeological sites are protected as an archeological conservation area. No modern structures should be allowed in this area,
b) Kapilvastu and Ramagram should be similarly protected for archaeological

purposes,

c) the development of monasteries, shrines and other structures around Lumbini should be regulated accordingly by both zoning plan and building codes, in order not to create a situation where the site becomes ringed by inappropriately crowded or high-rise developments,

d) visits to the sites could be encouraged but visitors should come and act as pilgrims not tourists, and

e) support to the museum and Buddhist research center and the use of these handsome institutions as the focus of conservation, research and educational activities at the site should be encouraged.

**A regional project proposal:**

In his address Mr. Kitamura proposed the following :

One of the regional projects which UNESCO (Bangkok) has the intention to initiate is the mobilization of the Buddhist *sangha* for the monitoring, maintenance and preventive conservation of heritage sites related to Buddhism. One of my colleagues of our Bangkok office has already discussed with the *sangharajas* of Sri Lanka, Thailand, Cambodia and the Lao PDR, all of whom, I understand, have expressed their willingness to cooperate with UNESCO.

**HE Lakshman Jayakody**

**Minister of Buddhasasana and leader of Sri Lankan delegation**

1. The statements by UNESCO representative was a welcome proposal for the development and conservation of Lumbini.
2. This is a good time for the Government of Nepal to approve the Declaration by the Cabinet of Nepal. It is essential that the Buddhist countries make collaborative effort for the development of Lumbini. It is important for the cause of Peace.
3. Culture and development must go together.
4. Globalization is the norm today. Today's archaeology is based on modern principle.
5. Cultural Preservation Act is essential to keep the glory of the ancient civilization.
6. If an area is likely to be given to industry, a thorough archaeological investigation is essential.

If we all present here agree on the Declaration, the development activities at Lumbini will most certainly go a long way.

**HE Dago Tsering, leader of the Bhutanese delegation**

We are happy to participate in this Summit. Nepal and Bhutan are two kingdoms in the heart of the Himalayas. We have many common interests. Each year a large number of Bhutanese visit Lumbini, Bouddha, Swayambhunath, Pashupatinath and other sacred sites of Nepal.

Lumbini has special significance to all the people whether Buddhists or non-Buddhists particularly to those who are in pursuit of peace and happiness. We believe one must visit these sacred places at least once in lifetime.

HE Mr. Tsering expressed his happiness to learn the effort HMG is making to draw the world's attention to protect the sanctity of Lumbini, the birthplace of Lord Buddha.

He said in Bhutan Buddhism is a way of life. Government policy and plans are guided by the precepts of Buddhism, because, he added, the spiritual and cultural traditions and values collectively define Bhutan's national identity.

'It is in the spirit of the need of peace that we appreciate the initiatives taken by the people of Nepal, Lumbini Development Trust and HMG of Nepal to develop Lumbini,' Mr. Tshering added.

(Note : Mr. Tsering's brief address is given at the end or this section)

**Mr. Dhruvanarayan Lal, VC, Purbanchal University, Biratnagar**

1. The Sri Lankan proposal to establish a Buddhist University (BU)here at Lumbini is a good proposal. But at the same time there are challenges in this endeavor. The human development aspect is dependent on University so it is important.
2. The main question regarding the BU is when and what type of university we want? Is it a teaching university? A research university? or both?
   Please think about it. First we need to build adequate infrastructure to make an institution such as a university function effectively.
3. The BU will certainly bring Lumbini to the map of the world.

**Dr. P. K. Baruya, Bangladesh**

1. The HMG of Nepal should declare the Vaishakha Purnima as the ***Lumbini Day***.
2. Assembled here we should all take a vow to Peace.
3. In the near future, there should be a Buddhist University in all the holy Buddhist sites to protect and promote the sanctity of the sites

**Mr. Shailendra Kumar Upadhyahya, Nepal**

The development of Lumbini has two main dimensions

| **Physical** | **Spiritual** |
|---|---|
| Development of this aspect is to be done by Buddhists and others from all over the world | There has to be a place for meditation and contemplation |

For the development of Lumbini the role of an International Committee should be considered seriously.

**Dr. Jiv Raj Pokhrel, Arch. Engg. (conservation expert)**

1. There has been a proposal here in the discussion on the need to have conservation experts of our own and it is a very welcome proposal. A center to train such a man power is good to have in an university.
2. For the time being T.U. could have a course on conservation technology.

**Mr. Ram Lal Shrestha, Butwal, former Member-Secretary, LDT**

1. The main responsibility to development Lumbini rests on LDT itself.
2. There are nine old, historical-archaeological sites here at the complex. Attention must be given to these and several other such sites of the region such as the Ramagram.
1. There should be a resolution on the conservation of important sites of the region. The problem is that our archaeological activities have no definite direction.
4. **On Maya Devi Shrine complex**: No concrete development took place during the past three to four years time since the excavation began at the complex. The PM has now laid the foundation stone for the restoration of the Maya Devi shrine complex. Is JBF going to accept our plan to restore this shrine complex? Is it acceptable to UNESCO?
5. There is a strong need to revive the UN Committee on Lumbini.

**Dr. Mahashweta Maharathi, Rajgir Buddha Bihar, India**

On the occasion of the celebration of the First Buddha Mahasabha, held in India in Oct-November, 1998, a Buddhist *Parikrama* train service was launched at Rajgir linking the major pilgrim centers of Bodh Gaya, Saranath, Rajgir and Kushinagar. A request was made to the Hon'ble Deputy PM of Nepal, Miss Shailaja Acharya, to include Lumbini also in this circuit so that the *Bauddha Parikrama* is complete. Through this Summit I would like to renew this request of linking Lumbini with this particular rail services.

She also made the following points:

1. The restoration-conservation of this holiest site is the long cherished wish of the people. LDT, JBF and the government of Nepal must work for it.
2. Cannot there be railway service among the Buddhist sites of Nepal and India?
3. Today's problems are to find ways to help people who are relegated to the narrow margins of existence, to fight soulless materialism and consumerism.

The welfare economics on the basis of which Dr. Amartya Sen. was awarded the Nobel prize had its genesis in the teachings of Lord Buddha. But it cannot escape the Buddha's teachings.

The valuable findings from the excavations of Maya Devi temple complex have proved conclusively that mythology of this region has historical and archaeological basis.

She congratulated and expressed her gratitude of the entire Buddhist world to the Government of Nepal for taking up the task of the restoration of the Maya Devi temple complex which, she said, was the long-lasting unfulfilled dream of the Buddhist world. Dr. Maharathi concluded,

I am sure that Lumbini has the kind of moral strength to reach out to the hearts and minds of the people from across the world and emerge as the Fountain of World Peace.

**Mr. Kuldharma Ratna Tuladhar, Nepal Vipassana Kendra**

Mr. Tuladhar, speaking about the universal and timeless importance of the teachings of the Buddha said that Vipassana meditation figures very prominently in those teachings. Lord Buddha himself has spoken about it on several occasions. Now followers of many faiths join the Vipassana meditation courses all over the world.

Mr. Tuladhar therefore proposed that Lumbini should also be a prominent place where Vipassana meditation is taught and practiced for the happiness and peace of mind of mankind.

**Ven. Dr. Lam, Vietnamese monk, Chief of Vietnamese Monastery, Lumbini**

So far we have been talking about philosophy etc. but the important issue is how to develop Lumbini.

The Nepalese people should feel proud to have a personality like the Buddha and such a holy site of Lumbini in their country. It is also important to have such a Summit here and discuss the issue of the development of Lumbini.

Our material needs such as food are important but dharma is also necessary for us. It has been more than 30 years already since UN made recommendation to develop this area. I have seen the process closely. When I came it was difficult to begin the work of construction. I had practically no resources except a plastic shade to live in and begin the work. But I had a vision so I never gave up. Vision is thus very important.

Often times people came and spread the rumor that there was going to be a Disney Land here. But such rumor did not deter me. My work was completed on time. Now I see other monasteries are coming along. Several of them are complete already. It is because there is and has to be positive thinking. Fight the rumor and work together, it should be the way to success. If worked together, problems will go away.

After five years Lumbini can be a meeting place for all the religions of the world.

**Prof. Soorya Lal Amatya, Geographer and Planner, Nepal**

The two papers presented by scholars are very well written and presented. I have a comment on the second paper, that of Dr. Harka Gurung. It has several unclear points. There are factual errors in Dr. Gurung's paper in connections with the direction and location of places. This has to be corrected.

About the development of Lumbini, there has to be a network of all important sites: Ramagram-Devadaha, Lumbini and Kapilvastu. More emphasis should be on the site of Kapilvastu as it falls in our territory. It is an important issue now. The development of our holy sites may link the important Indian sites also later on.

Regional cooperation is needed for the development of these sites.

On the question of a Buddhist University my query is : Is it a viable proposal?

It is good to have centers for meditations and resources for study and research. The Declaration that we are going to work on must have the potential resources and the issue of archaeological preservation well outlined.

**Mr. Bhuvan Lal Pradhan, historian, Nepal**

I hear from the summary presentation that my points on the issue of Buddha's dates are not included in the reporting. These dates are important so I demand that the question of correct dates be included.

**Ven. Acharya Shakya Trinjin Rinpoche**
**Shakya Monastery, Varanasi, India**

We should thank and appreciate the decision taken by the Government of Nepal for holding this Summit here.

Of all the holy Buddhist sites, Lumbini occupies the most important status. If Buddha was not born here, if Lumbini was not here there would be no Bodhgaya, no Saranath, no Kusinara. So people especially from LDT and other related organizations and positions, must think seriously, sincerely, deeply and attentively about this fact.

We should all thank the donors who have supported Lumbini so far. But it is also important to note that more donations will come if the development work here is carried out systematically and properly. My suggestion is that let there be a time frame: When do you plan to complete the work and how?

Buddhism was in stress in some countries in the past, may be not now. We should do some thing to help it sustain and grow.

There will be no Peace in the region and the world if Buddhism continued to decline.

Buddhism is not a missionary religion. But I see that the faith is now declining in some countries of the region. Most important duty now is to restore it and take to the status it enjoyed before.

The issue of Peace is linked with Lumbini, the Fountain of World Peace.

This Summit is not for teaching, it is for the development of Lumbini.

**Ven. Vimalananda Mahasthavira, former Vice Chairman, LDT, Lumbini, Nepal**

In his comments the Ven. monk said

Buddhism belongs to Whom? This is my question.

Buddha's Teachings emanated from Lumbini. Therefore this is an important place for all mankind.

I think of three "-nals" when it comes to Buddha and Buddhism and the importance of Lumbini:

1. External: the physical appearance of the site is now okay.
2. Internal: it is the spirituality, the atmosphere of *dharma* practice.
3. Eternal: it is the highest form of Peace for man, Nivvana for all.

Development of Garden like that of Japan is very essential for all three aspects I just mentioned.

Now there is a plan to demolish the two monasteries - The Mustangi and the other one because they have no place in the Master Plan. My question is: Is it important to do so?

A live institution to be killed? Destroyed? Who will answer my questions? The monk asked while concluding his pointed remarks.

**Hon. R. S. Gavai, MP, India.**

About the papers I have to say that Dr. Guruge's paper was of very high merit. Dr. Gurung's paper was also very nicely written. But now I like to take up other, more practical issues.

Dr. Lam made very good and very practical suggestions.

1. One has to have very positive outlook always and look into the future.
2. While looking into the future we see that Lumbini can actually be a Mecca for us all.

About the Ven. Vimalananda's question and anxiety regarding the demolishing of the existing monasteries I have to say that in the place of those that will be demolished,

there will always be a new one constructed, something new. So let us not worry about it.

Let us not also waste our time for discussion, let us forget the past. If some points made during the discussion have been omitted from the report, let us not waste our time on that issue.

**Dr. Natasaran Seesalab, Gen. Secretary WFB Headquarters Bangkok, Thailand**

Dr. Natarasan informed the Summit of two main events that had taken place in the WBF convention held in Berkeley, Sydney, Australia few months back.

First, a resolution to endorse the HMG proposal to declare Lumbini as the Pilgrimage center and Fountain of World Peace was approved by the Convention.

Second, opening of a Buddhist University in Bangkok, Thailand.

The proposed university will coordinate research and other forms of academic activities and help create a civilized world.

National Buddhist Universities will have different nature and function but coordination among them will be useful.

If Nepal opens a Buddhist University here at Lumbini as proposed here in the Summit, then WFB will take necessary actions to help Nepal. Nepal's Buddhist University will do good if it concentrates on Buddha's life and Teachings. It is appropriate to open a Buddhist University here in this place.

**Mr. Deep Kumar Upadhyaya, MP, Kapilvastu**

I come from Kapilvastu where the Buddha spent 29 years of his early life.

I look forward to welcome you there tomorrow when you visit Kapilvastu. A visit to Ramagram is also planned by the Summit organizers.

This summit will prove to be useful to develop the Lumbini and Kapilvastu regions.

The establishment of a Buddhist university here is also a welcome plan for the development of this area. Also, the construction of an international airport is essential for the development of Lumbini and the region.

Lumbini will be a center, an important place of pilgrimage for all the Buddhist of the world. HMG is doing its best and will give priority to make this holy place a Fountain of World Peace.

**Dr. Henning Karcher, UNDP Representative to Nepal**

Participation of international community is highly important for the development of Lumbini. But Nepal is the key stake-holder so Nepal's active participation is highly essential in this project. The Buddhist nations/governments can devise mechanism to cooperate in the development plans of Lumbini.

First of all, constitution of an International Advisory Committee is essential to review the Master Plan and the activities carried out thus far.

Sense of ownership and commitment is essential to develop Lumbini over an extended period of time.

**Drafting of the Declaration**

After the deliberation on the Report of the Pre-summit working session the Declaration Drafting Committee under the convenorship of Mr. Prithvi Raj Ligal, Hon. Vice-chairman of National Planning Commission convened its meeting to draft the

Declaration. Besides the members of the drafting committee other interested participants of the Summit also participated and contributed in the drafting of the Declaration.

The meeting was adjourned by the Chairman till the following morning.

(Note: Below is the text of Ven. Samani Mangala Pragya's paper submitted to the Summit. It is included here because of its relevance to the social and psychological construct and constraints mankind possesses in today's world. )

## A Princely Way to World Peace

**Samani Mangala Pragya**

Non-violence and peace are the keys to life. It is the natural state. It is relevant for all the times and places. Non-violence and peace constitute a complete concept. Indian seers and sages have always sung the song of non-violence. Lord Buddha and Lord Mahavira have called non-violence the supreme virtue. Smritis and the Mahabharat etc are also replete with various aspects of non-violence. We are facing degeneration of moral values, pollution of human mind and unrest. Degeneration of faith in basic values, materialistic outlook, excessive proclivity for ease and comfort, unbridled desires and cravings, lack of compassion, excessive greed and selfishness have given rise to many problems in the present age, i.e. tension, ecological pollution, violence, cruelty, corruption, drugs addiction, exploitation, inequality, etc. The basic problem of the whole world today is establishment of peace. In fact, survival of living being including human being depends solely on the equilibrium state of peace. As we draw close to the twenty-first century, the human race faces unprecedented challenges for its survival. Technology is growing so fast that older things become outdated in no time. But in terms of human values, we still live in yester years. Our capacity to destroy has vastly increased but our willingness to harness this capacity with wisdom has not increased at all.

Every sensible person should realize the basic importance of world peace for the survival of mankind. The talk about the necessity of world peace does not mean indulging in any religious, old fashioned and meaningless platitude. We are striving for a holistic and divine human mind that places various barrier on the way. The remark of Martin Luther King that "we have guided missiles but mis-guided persons" highlights the need of rightly guided person for the attainment of holistic peaceful world order.

It is the height of human foolishness that it is wasting the resources on armament for human destruction which could otherwise be used for the elevation and upliftment of the human race. The ongoing arms race at the global levels gives one an impression that human beings are leading towards suicide. It has been estimated that our modern world has already manufactured more than twenty thousand megaton atom bombs, while only one hundred megaton atom bomb are sufficient to reduce this earth to ashes. The way nations continue to spend huge amounts on military preparations leads one to wonder whether mankind has decided to give up top priority to the programs of annihilating life on the planet earth. Two third of mankind is still living in a very pitiable condition. Millions of people are still half-clad and half-fed. The problems of poverty and ill-

health are so widespread that they require great effort for their eradication.

It is a historical fact that man invented the institution of state for the protection of human society. But, at present many states have forgotten this objective and revel in manufacturing deadly arms. This makes it clear that there is an urgent necessity of presenting the constructive thought of Lord Buddha and Lord Mahavira before the modern world when the whole world is virtually sitting on the volcano of atomic destruction.

Modern man has defiantly achieved a remarkable success in the domain of scientific development. He has visited the surface of the moon and hopes to land on the surface of other planets. We need not recount the manifold achievements of man in his direction. When we talk about these human achievements our hearts are filled with rare optimism and rare pride for mankind. But the very next moment when we reflect a little we realize that man has in his zest for inventions and equally strong zest for establishing mastery over the distant lands of the earth and with a strong desire to rule over other nations and people has brought his doom very near. It appears that man is running fast in the direction of self-annihilation. Sometimes we wonder whether in the name of progress man is not walking in the direction of biological extinction.

In this critical time we have to understand the truth that now peace is universally desired. But how can it be achieved unless we work for the elimination of impediments to its realization. The subject of peace is not a matter of personal attribute alone. It is a question of establishing a new society founded on values, culture and a way of life integral to peace – local, regional, or global. The question of peace and international cooperation has to be considered from various angles. We should focus on avoidance of war and develop strategies, process and instrumentalities that minimize tension, augment the balance of power, attempt to reduce arms and armed forces and promote negotiated settlement of international problems. In fact, peace is not only absence of disturbance. Rather, it is the highest and most strenuous action, in which all our powers and affection are blended in a beautiful proportion. It is more than silence after storms. It is the concord of all melodious sounds. It is conscious harmony with the Creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the Universe, an entire concord of purpose with its infinite original. It is a sublime sentiment of mind which allows the individual to operate optimally and freely. Firstly, there should be absence of constraints, which affect man's freedom. These constraints could include religious, political, economic, social, technological and cultural factors. Secondly, there must be opportunity for the individual to grow in body and mind, in emotions and spirit, in isolation and in communion with others.

The concept and practice of peace must resolve and permeate five layers of social units. First is the individual, then the family, followed by the community, the nation and finally the international community. They all intertwine and relate with each other and this interconnectedness is best understood when examined singularly and then in their combination. Peace on an individual level is a condition of the human consciousness, without any conflict or confusion, and with a positive potential for useful helpful and, progressive activity, leading to higher and happier dimensions of living. On the social and international level, peace is a condition of the collective psyche which is free from war and, thereat of war and is fraught with promise of activities which would lead to

more useful, harmonious, and happy co-operative living yielding rare joy and sense of fulfillment on account of successful creative living and action. Under this scenario, peace is a multidimensional phenomenon and it means more that the absence of structural violence or war.

Peace is not the problem of world only. It is a problem of every nation, of every society, of every individual. Unless we think about peace at individual, social, national, and global level, we can not take a holistic approach. A partial approach can not solve the problem of world peace. We should, therefore, first think of mental peace before taking care of world peace. If there is no atmosphere for peace in the society how shall it contribute towards world peace? We have to take care of individual peace also while thinking of harmony in the society. If those who control the social order do not have peace of mind they cannot do much for social harmony.

Man is egoistic. He has vested interest and wants to rule over others. These are the root causes of disturbances of peace. We have not paid proper attention towards their removal. We are concentrating only on weapons, army and war. We are giving too much importance to what is subsidiary, neglecting the main problem. Peace and non-violence are two sides of the same coin. We can not think of one without the other. Struggle is psychologically a basic instinct. There are reasons, internal and external both, for peace as well as for absence of peace. Economic disparity disturbs the mind, which instigates violence. Some become millionaires; others do not get even sufficient food. Hunger disturbs the mind and creates violent tendencies. And these types of situations create more and more disturbances in every walk of life. The solution of these problems is not only external but internal also. Through the ancient wisdom one can get the solution. The spiritual dignitaries like Lord Buddha and Lord Mahavira have given some precious and particular solutions to these turmoils. Peace and non-violence are the cardinal virtues of Buddhism. Lord Buddha said, "There is no other happiness greater than peace." The ultimate goal for a Buddhist is to reach the peaceful state of *Nibbana*.

Non-violence is the most important concept of Shramanic tradition. Buddhism arose with its basic principles of well-being of all. Therefore, this very idea gives rise to *Ahimsa*. Thus the concept of *Ahimsa* can be defined as the sublime mental state of well-being of all irrespective of any consideration. Social harmony was the first and the foremost aim of Lord Buddha for which he prescribed that one should get rid of evils persisting within oneself such as hatred, passion, unlimited desires for various worldly things and pleasures of body, thought or speech. These evils, when prevail in the society, affect the moral as well as the spiritual level of the persons adversely and thus obstruct the path of social harmony and world-peace.

Harming others by body, mind or even with harsh words comes under violence. By body one tortures others or kills others. This is the common concept of violence. But according to Buddha and Mahavira even when one thinks of harming other or uses harsh words which hurt others, one commits violence. In short, the reason why non-violence is said to be having an universal application is that people love their own lives. In Buddhism, non-violence is first of all, taught from this stand point. Dhammapada says ... All tremble before punishment, all fear death; comparing others with oneself one should not slay or cause others to slay.

These teachings of Lord Buddha affected the whole world. King Asoka the Great was an example of it as to how his violent attitude turned into non-violent one through

the teaching of a great visionary of compassion. In the same way, Lord Mahavira's teachings changed the way of life of thousands of persons. In 'Ayaro' Mahavira says:

1. One who you think should be hit is none else but you.
2. One who you think should be governed is none else but you.
3. One who you think should be tortured is none else but you.
4. One who you think should be killed is none else but you.
5. One who you think should be tortured is none else but you.

Lord Mahavira was the profounder of the doctrine that all souls are equal. The purport of this statement is to establish that nobody is inferior to anybody else.

Lord Mahavira and Lord Buddha not only gave the code of conduct for monks and nuns but also for lay followers. Existence of a person is unimaginable without essential violence related to his basic needs. But, with the minimization of desires one can minimize violent activities.

The peace-seeker can follow simply the humane code of conduct, i.e.;

1. I will not willfully kill any innocent creature.
2. I will not indulge in avoidable violence.
3. I will not attack.
4. I will not behave cruelly towards any creature and human being.
5. I will set limits to personal acquisition and so on.

These vows provide foundation of world peace. If mankind is to survive and to maintain its existence, it is to follow the path of self-control. Let us declare peace instead of war. Let there be celebration of awareness and cosmological concord at the universal level. We cannot find a way for world-peace except through self-control and Lumbini is giving the message of self-control from the ages.

(Note: Ven. Samani Mangala Pragya is Asst. Professor in the Dept of Jainology and Comparative Religion and Philosophy, Jain Vishwa Bharati Institute, Ladnun, Rajasthan, India)

**Address by HE Mr. Dago Tsering, Minister of Bhutan and leader of the Bhutanese delegation**

Excellencies
Honorable delegates
Ladies and Gentlemen

It is my privilege to convey the greetings of His Majesty Jigme Singye Wangchuck, the King of Bhutan, His Holiness Tulku Jigme Choeda, the Head of our Sangha and the people of Bhutan to the distinguished gathering on the occasion of the World Buddhist Summit.

My delegation and I are happy to participate in this World Buddhist Summit at Lumbini in Nepal. We feel a great sense of honor and privilege. Nepal and Bhutan are two Kingdoms in the heart of the Himalayas. We have many common interests. People of Bhutan and Nepal are not only close neighbors; they are also much people to people interactions. Each year, a large number of Bhutanese visit

Lumbini, Bouddha, Swayambhunath, Pashupatinath and other sacred sites in Nepal.

Lumbini is one of the most sacred sites for all Buddhists. It is here that the apostle of peace and happiness was born. Thus Lumbini has a special significance to all the people whether Buddhists or non-Buddhists particularly to those who are in pursuit of peace and happiness. Annually many people form Bhutan travel to the holy sites of Lumbini, Kushinagar, Saranath and Bodhgaya. The people of Bhutan visit the holy sites not on the strength of their purse but entirely driven by the strength of their faith. We believe, one must visit these sacred places at least once in lifetime.

Today we are delighted to learn that His Majesty's Government of Nepal in collaboration with the Lumbini Development Trust is making efforts to draw the world's attention to protect the sanctity of Lumbini, to preserve and promote the birthplace of Lord Buddha. We are aware that focus on Lumbini and its development will go a long way in promoting the Buddha's message of tolerance, peace and love for the benefit of all sentient beings. His teachings transcend geographical boundary. The teaching of the Buddha is indeed as relevant today as at the time it was pronounced some 2500 years ago.

Bhutan is a country where Buddhism is a way of life for its people. The country is dotted with monasteries, stupas, prayer flags and prayer wheels. Rituals and prayer offerings are a part of every day life. Even the policies and plans of the government are guided by the tenets of the Buddhist philosophy. Spiritual practices, cultural heritage and traditional customs of Bhutan are intrinsically inter-linked with the teachings of the Buddha. The national objective of our government is to preserve and promote our rich cultural and spiritual heritage together with the socio-economic development of the country. Towards this end the Royal Government has established a Council for Ecclesiastical Affairs and a Special Commission for Cultural Affairs with the mandate to promote and strengthen the spiritual, cultural traditions and values which collectively define Bhutan's national identity.

Bhutanese people believe that preserving and maintaining ancient sites and structures associated with the teachings of Lord Buddha will go a long way in promoting tolerance and peace in our today's troubled world. It is in this spirit that we appreciate the initiatives taken by the people of Nepal, Lumbini Development Trust and HMG of Nepal to develop Lumbini.

In conclusion, my delegation and I would like to thank HMG of Nepal and the Lumbini Development Trust for the kind hospitality and the excellent arrangements made for this important summit. We are confident that the efforts put into organizing this summit will undoubtedly contribute in drawing the attention of the world to this sacred place and what it stands for.

Thank you
TASHI DELEK!

## P.M. Koirala inaugurating Lumbini Museum

## P.M. Laying the foundation stone of Sri-Lankan Cultural Center

## Part Five
## Section One

### Summit Session II
### December 2, Morning Session

**Introduction**
On the Third and Final day the morning or the second session of the Summit was convened in the Summit Hall behind the Maya Devi Shrine Complex. The session was chaired by Miss Shailaja Acharya, Hon. Deputy Prime Minister and leader of the Nepalese delegation.

At the outset the Summit Session adopted the Provisional Agenda.

**Adoption of Lumbini Declaration**
Then Mr. P. R. Ligal, Hon. Vice Chairman of the National Planning Commission and Convenor of the Drafting Committee read out the final version of the Draft of the Lumbini Declaration and presented it to the Chairperson for amendment, if any, and adoption by the Summit.

The Chairperson, Hon. Miss Shailaja Acharya requested the Summit participants for comments on the Draft Declaration. As there came no comments, she put the Draft Declaration for adoption by the Summit. The Declaration was adopted unanimously by applause from the Summit floor.

**Section Two**

**Discussion/Closing remarks from the Participants**
**Ven. Trinchin Rinpoche, Lumbini**
The Chairperson then opened the floor for a brief discussion session. Taking this opportunity, the seniormost residential monk Ven. Rinchin Rinpoche from the Manangi Monastery narrated the story of the process of the gradual development of Lumbini complex he had witnessed for a long time. Ven. Rinpoche was a witness to the ups and downs of development in the more recent part of the history of Lumbini complex. He said he had also participated in various activities while at Lumbini.

The senior monk had written a book with scholarly answers to 12 pertinent questions. The book published in both English and Nepali was distributed to the Summit participants. In his remarks the monk emphasized the significance of Buddha's teachings and urged all to follow them carefully.

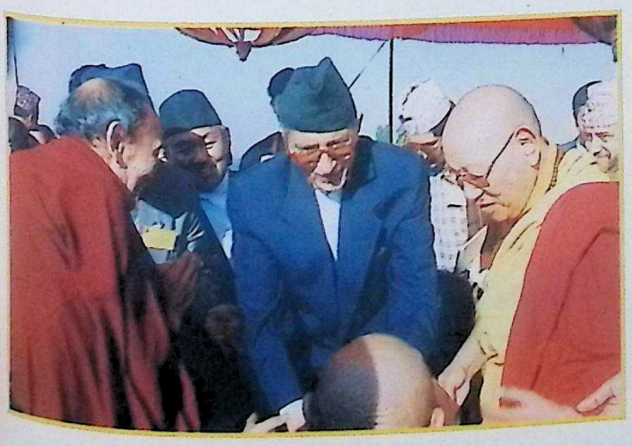
**Mr. N. Morita**
Mr. Morita wanted to make two points:

a) The development of Lumbini is a joint effort of international concern. It is therefore a joint ownership. Yet the main ownership goes to the Government of Nepal. In order to monitor the future activities, LDT must make an Action Plan.

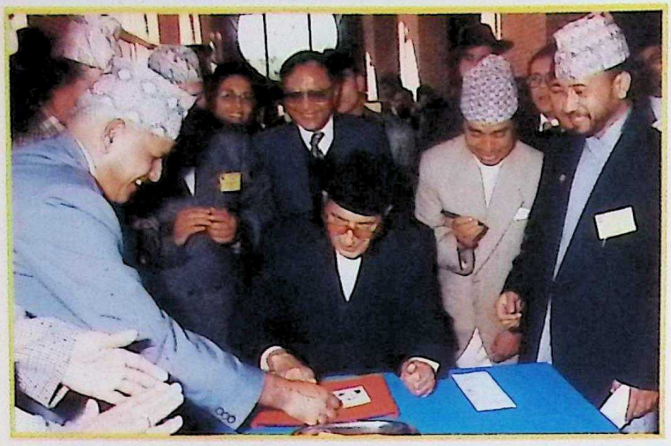
b) It is also the need of the day to monitor the UN sponsored activities.

Finally, the Chairperson gave a brief closing remark and thanked all participants for their active participation in the Summit and for adopting the Declaration which she said will be a milestone in the process of the development of Lumbini, promotion of peace and Buddhism.

# Events during the Inaugural Ceremony



# P.M. Koirala Issuing Commemorative stamp, laying the foundation of Sri-Lankan Cultural Center, Ministers Visiting the Summit Site



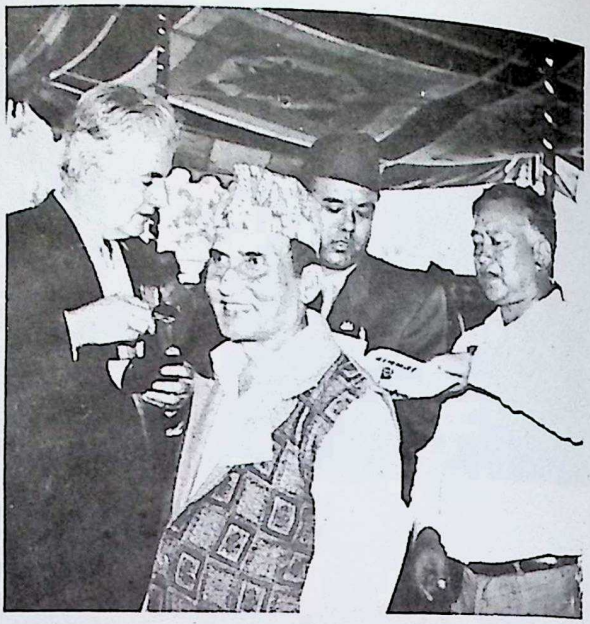
# The Concluding Ceremony

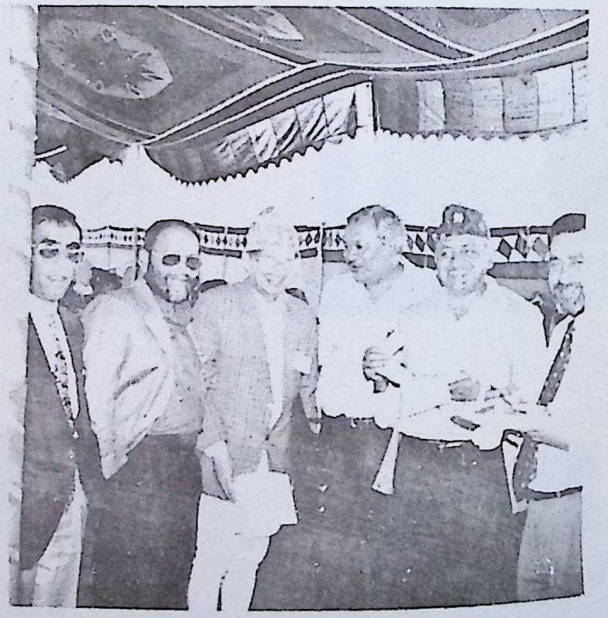
## The World Buddhist Summit

**Lumbini Garden**

**Lumbini, Nepal**

**Dec. 2, 1998**





Part Six
Section One

# Concluding Ceremony

## Introduction

The concluding ceremony of the World Buddhist Summit was another remarkable festive occasion organized to celebrate the successful convention of the World Buddhist Summit at Lumbini. The ceremony not only completed formally the deliberation and conclusion of the Summit it also reaffirmed the national as well as international commitment demonstrated for the planned development of the holy Buddhist complex. The Summit also took place at the same venue where the inaugural ceremony had taken place the previous day. Prominent national figures such as the Rt. Hon. Prime Minister Mr. Girija Prasad Koirala, former Prime Minister Mr. Krishna Prasad Bhattarai, Hon. Deputy Prime Minister Miss Shailaja Acharya, Hon. Minister Mr. Purna Bahadur Khadka, Vice-Chairman of National Planning Commission Mr. Prithvi Raj Ligal, Hon. Member of NPC Dr. Nirmal Prasad Pandey, MPs and other national and local leaders were present on the occasion. Also present on the historic occasion were all the foreign delegates, national delegates/participants and villagers from nearby districts, towns and villages. The media, school children, local people and cultural troupe gave special flavor to the ceremony.

A colorful rally marched past the stage before the ceremony commenced.

The program proceeding was aired live by Radio Nepal. Nepal Television and print media also gave coverage to this program.

## Welcome Speech

In the beginning, Mr. **Bimal Kumar Sharma**, Member-Secretary, Lumbini Development Trust, delivered the welcome speech.

In his address Member-Secretary Mr. Sharma expressed the pleasure that due to cooperation from all, the Summit had come to conclusion. He specifically expressed the pleasure that HRH Crown Prince Dipendra Bir Bikram Shah Deva had very kindly graced the inaugural ceremony, inaugurated the Summit and delivered the highly inspiring inaugural address. Also, the presence and participation of many *bhikshus bhikshunis,* scholars and participants from different walks of life was a matter of great pleasure as well as significance, Mr. Sharma added.

## Presentation of the Lumbini Summit Declaration to Hon. Prime Minister Mr. Girija Prasad Koirala

On behalf of the Summit participants, **HE Lakshman Jaykody**, Minister of Buddhasasana, Socialist Republic of Sri Lanka and leader of the Sri Lankan delegation to the Summit was asked to present the Declaration on behalf of the participants of the World Buddhist Summit. Mr. Jaykody briefly introduced the Declaration and read out the content in English. He then presented the Declaration copy to the Prime Minister, Mr. Koirala.

The text of the Lumbini Declaration is as follows:

# Lumbini Declaration of the World Buddhist Summit
## Lumbini, Nepal
### December 2, 1998

***Sukho Buddhanam Uppado - Happy is the Birth of the Buddhas***

1. **We, the participants of the World Buddhist Summit, with the serene patronage of His Majesty King Birendra Bir Bikram Shah Deva, the gracious presence of His Royal Highness Crown Prince Dipendra Bir Bikram Shah Dev, the active participation of Right Honorable Prime Minister Girija Prasad Koirala and Hon'ble Deputy Prime Minister Ms. Shailaja Acharya, the efficient direction of Hon'ble Minister for Youth, Sports and Culture, Mr. Purna Bahadur Khadka and the involvement of cabinet ministers, Bhikshus, Buddhist scholars and many other senior officers as well as the office-bearers and the members of the Lumbini Development Trust, at the holiest centre of Buddhist Pilgrimage - Lumbini, Nepal, the birthplace of the Buddha, do hereby declare and affirm that we**

   i) thank most sincerely His Majesty's Government and the people of Nepal for convening this Summit and for generous hospitality, and the two keynote speakers, Dr. Ananda W. P. Guruge and Dr. Harka Gurung for facilitating the deliberations of the Summit;

   ii) welcome, support and appreciate with utmost admiration the laudable step taken by His Majesty's Government of Nepal to recognize, declare and develop Lumbini as the Fountain of World Peace and the Holiest Pilgrimage Centre of the Buddhists and peace loving people of the World and applaud that this national commitment shall be for all the times;

   iii) note with satisfaction that the World Fellowship of Buddhists at its 20th General Conference held in Sydney, Australia, October/November, 1998, unanimously resolved that "the initiative of His Majesty's Government of Nepal to declare and develop Lumbini as the Fountain of World Peace and the Holiest Pilgrimage Centre of the Buddhist World be heartily endorsed by the World Fellowship of Buddhists and the international Buddhist community;"

   iv) underline the relevance and timeliness of mobilizing the spiritual and emotional fervour that every Buddhist has developed towards the holy shrine of Lumbini as a motivating and guiding factor in the promotion of world peace; and

   v) commit ourselves to derive inspiration and lessons for action from the rich and varied teachings of the Buddha, the example of his life, the testimony of

Buddhist history and the devotion of the worldwide Buddhist community to mediate for the purpose of attaining peace within ourselves and mediate at every level to resolve conflicts on Buddhist principles of loving kindness, compassion, sympathetic joy and equanimity and counter actively such evils as greed, violence, hatred, prejudice, social inequalities and exploitation that divide humanity and jeopardize peace;

2. **We resolve that the international community of Buddhists and peace loving people of the world adopt Nepal's declaration of Lumbini as the Fountain of World Peace and the Holiest Pilgrim Centre of the Buddhists and peace loving people of the world. We, hereby, take upon ourselves the task of sharing in the efforts of His Majesty's Government of Nepal. We do, therefore,**

i) undertake to rethink afresh how this enormously promising spiritual inspiration of Lumbini is channeled to serve the peace and welfare of humanity;

ii) urge that all the three historical sites, i.e. Kapilvastu, Devadaha and Ramagram in Nepal related to the life and career of the Buddha be similarly developed and studied through excavation, conservation and research;

iii) recommend for earnest consideration Sri Lanka's proposal that an international airport be constructed near Lumbini and express our appreciation of the offer of the Sri Lankan delegation to cooperate in Lumbini's Development in every possible way;

iv) join hands in the efforts of the Lumbini Development Trust not only by contributing financial, material and human resources to the promotion of its mandate but also by providing through our participation in a continuing and expanding programme of religious and cultural activities in the international Buddhist institutions which are already in existence;

v) encourage Buddhist institutions and organizations to explore possibilities of establishing not merely infrastructural improvement but to develop research and study programmes with special reference to peace studies;

vi) suggest a feasibility study of the proposal for the establishment of an International Buddhist University at Lumbini and recommend that a suitable institution be proposed to function as an associated centre of the World Buddhist University to be established in Thailand;

vii) request His Majesty's Government of Nepal to declare Vaishakha Purnima (Full Moon Day of May) the "Lumbini Day" and organize appropriate spiritual and cultural activities to increase the awareness of the significance of the holy site;

viii) call upon the international community to disseminate information on spiritual and the developmental activities of Lumbini, Nepal;

ix) urge our governments and generous donors in our countries to take note of the growing need for financial support to carry out the works of Lumbini Development Trust;

x) also urge the Trust to initiate and maintain active dialogues with donors and supporters;

xi) request also that the existing Master Plan be reviewed in consultation with the international community and others concerned;

xii) appeal to His Majesty's Government of Nepal and specially the Lumbini Development Trust to review the present systems and procedures and consider the creation of an international advisory body with a view to ensuring systematic and orderly progress towards early completion of a reviewed Master Plan;

xiii) request His Majesty's Government of Nepal to make Lumbini Development Trust a permanent and autonomous body and the UN to revive the United Nations Lumbini Development Committee; and

xiv) recommend strongly that the local community in and around Lumbini be effectively involved in not only developmental activities but also in the maintenance of the sanctity and serenity which the birthplace of the Prince of Peace richly deserves.

**3. Finally, we resolve to be partners in all of Nepal's promotional activities in the implementation of above requests and suggestions and express our hope and aspiration that the collaboration between the peace loving leadership of the world and His Majesty's Government of Nepal will continue and flourish. We, therefore, fervently desire that similar Summit meetings be held regularly at the holy site of Lumbini, once every two years.**

**Address by the Deputy PM and Presentation of the Nepali version of the Declaration**

Hon. Deputy Prime Minister Miss Shailaja Acharya presented the Nepali version of the Declaration. Miss Acharya addressed the gathering before reading the Nepali version of the Declaration. Below is the text of her address.

Rt. Honorable Prime Minister Girija Prasad Koirala
Excellencies,
Most Venerables, Venerables
Distinguished Delegates
Ladies and Gentlemen

I feel it a great pleasure to be amongst the Most Venerables, Venerables, prominent scholars and distinguished participants in Lumbini Garden, the holy birthplace of Lord Buddha, the Symbol of World Peace, Compassion, Humanism, non-violence and universal brotherhood. We feel much enlightened by the scholarly discussion on the very pertinent issue of the world today.

The world today is in the grip of racial, ideological and communal conflicts, tension, poverty, hunger and diseases. Under such circumstance we have to materialise the teachings and philosophy of Lord Buddha for the promotion of universal brotherhood, peace, prosperity of mankind and mutual understanding among the nations of the world. So long as we do not understand the main gist of Lord Buddha's philosophy-"The love of self is the root of all trouble", the mankind will not be free from conflicts and turmoil. We have to follow the principle-"Do unto others as you wish others to do unto you". Such mutual respect and understanding bring the whole mankind into Oneness. Once we achieve it the world will be free from clashes. Lord Buddha's teachings that victory breeds hatred and hatred breeds enmity must be borne in mind; then only an atmosphere of peace can be attained. We expect the forthcoming century be a century of world peace, harmony and universal brotherhood and mankind free from hunger, diseases and poverty. Let us have the feeling of the world belonging to all the mankind without disparity and discrimination. From the exact birth-place of Lord Buddha let us take the solemn oath to toil, labour and work for *ahimsha* (non-violence) *Vasudhaiva Kutumbakam* (universal brotherhood) and peace and prosperity of world by the way of paying homage to Lord Buddha," The greatest, brightest and indeed the most illustrious son of Nepal" as Dr. A. Guruge has rightly mentioned while presenting his paper.

In course of our Summit, we have listened to the addresses of Excellencies and scholarly papers as well as thought-provoking remarks made by the distinguished scholars. Here it will be our sincere duty to show our commitment for the development of Lumbini physically otherwise our posterity will blame us. Lumbini, the World Cultural Heritage Site, should be developed as the holy pilgrimage center of all the peace loving people and the Buddhists of the world.

The Lumbini Declaration made public just now will ever be remembered as a great landmark in the annals of the history of Lumbini. Let us all work together to develop Lumbini as pilgrimage shrine of peace. I call upon all the people of the world specially the followers of Buddhism and those who work for the cause of peace in this universe to visit Lumbini once in life time and pay homage to Lord Buddha. On behalf of Nepalese people, His Majesty's Government of Nepal and on my own I would like to thank the Most Venerables, Venerables, Excellencies, scholars and distinguished participants who have taken much pains for coming a long way to make this Summit a success.

I would also like to apologize for any inconvenience during your stay here.

May Lord Buddha bless us.

The Deputy Prime Minister then read out the Nepali version of the Lumbini Declaration adopted by the World Buddhist Summit and requested the audience to approve the Declaration.

## Section Two:

### Concluding felicitations by guests speakers

**Dr. Ananda WP Guruge, USA, the theme paper writer**

Dr. Guruge, speaking at the conclusion ceremony, expressed his extreme pleasure to have the opportunity to participate in this very significant assembly. He said he had his firsthand relationship with Nepal. In 1956 while working with the UNESCO he was able to help in the education sector of Nepal. Since then he was close to Nepal and now he feels like he is a Nepali national. Therefore when he got the call to write a paper one early morning few months ago, he could not say no because it was one good reason to be able to come to Nepal.

Writing a paper, he said, was also a way to disseminate the very valuable teachings of Lord Buddha.

He expressed his happiness to work in the draft of the Declaration and said it is in the right direction and unique in many aspects.

**Hon. Mr. R.S. Gavai, MP, India**

Mr. Gawai said he was happy and privileged to speak as the representative of the government of India here in the Summit. He thanked the HMG of Nepal for the opportunity to come here and also for the hospitality accorded him. He said he would ask the government of India to offer sisterly cooperation - financial as well as cultural - in the development effort of Lumbini undertaken by HMG of Nepal.

Lumbini must be made the Fountain of World Peace, he said and added that the Lumbini Declaration was an important laudable step forward taken by the government of Nepal. There is a ray of hope that Lumbini will indeed be a source of World Peace, he concluded.

**Mr. Dao Schuren, leader of the Chinese delegation**

Mr. Schuren expressed his pleasure to come to Nepal and participate in the Summit. He mentioned the activities the Chinese Buddhist Association is doing and said China was most pleased to help in the development efforts at Lumbini.

He said he was very happy to share some views on Peace, Buddhism and the development of Lumbini.

He expressed his satisfaction that the Chinese Monastery had just been completed in the sacred garden complex of Lumbini.

**Mr. Krishna Prasad Bhattarai, Former Prime Minister of Nepal**

In his short but thoughtful speech Mr. Bhattarai said,

"Buddha's messages are good for all, for all times. I am happy to be drawn to the teachings of Buddha now, at age 75. Religions vow to redeem mankind from all Sufferings. Buddha's teachings indeed redeem man from Suffering."

"The Venerable Monks whom I see here are those people who dedicate life to redeem our Suffering. But only man can redeem himself. These are people who have left their home (families) and dedicated themselves will redeem the people."

"We are proud of the Buddha. We recognize him not only as Nepalese but the

entire nation of India also takes him as the 9th incarnation of the God Vishnu. "

"The great Gautam saw a dead body, an old man and thought why *dukha* (Suffering)? He gave up the kingdom and went to the forest and came to the conclusion that the real reason of *dukha* lies in the heart of man himself. The placard I saw also said that *dukha* comes from man's heart it does not come from outside. It is man who can redeem himself. Gautam said this. "

"I assure you if you try you may achieve the state of mind which will bring about salvation from arsenal of *dukha*. "

"You have assembled from all parts of the world and heard the important speeches delivered here. I would like to say that if we follow the simple principles laid down by the Buddha, it is good for us all."

**Address by Rt. Hon. Prime Minister Mr. Girija Prasad Koirala**

Most Venerables
Venerables
Excellencies
Distinguished Participants
Ladies and Gentlemen

I am pleased to learn that the Most Venerables, Venerables, Excellencies and distinguished participants have made most healthy interactions and discussions during the Summit on the importance and indispensability of peace in the context of most pertinent issues of the world today. We have a vivid memory that the present century has carried unforgettable scars of the most devastating two world wars. Moreover, the world today is surrounded by conflicts, violence, bloodshed, poverty, hunger and diseases. Nevertheless, let us hope that the forthcoming century, through mutual cooperation among nations, would be a golden period to reduce the disparity between hunger and poverty from the world. I believe that this golden dream could be achieved if we can truly understand and follow the teachings of Lord Buddha.

There have been exchanges of views and deliberations on the Buddhist Philosophy and World Peace and Development of Lumbini as the Holy Shrine of Pilgrimage of Peace on the basis of two scholarly papers by Dr. Ananda Guruge and Dr. Harka Gurung. Their suggestions along with the views and recommendations of Most Venerables, Venerables, distinguished participants and respectable scholars will be taken into consideration while implementing the Master Plan for the development of Lumbini.

As Chairman of the Main Organizing Committee of the Summit, I feel very happy to learn that the Summit has come up with a very sound and pragmatic Declaration which will be ever remembered as a landmark in the history of the development of Lumbini. On behalf of the Nepalese people, His Majesty's Government of Nepal and on my own, I would like to thank sincerely all those who have participated most actively to make the Summit a success. I also thank Dr. Ananda Guruge and Dr. Harka Gurung for their scholarly papers presented in the Pre-Working Session for discussion. I have felt that these papers paved the way for further interaction and final Declaration.

Most Venerables, Venerables, Excellencies, distinguished participants, ladies and

gentlemen, I, on behalf of the people of Nepal, His Majesty's Government and on my own, would like to assure once more from this holy birthplace of the Lord Buddha that we will always cooperate with individuals, organizations, or friendly countries in their effort to help implement the Master Plan of Lumbini. Please allow me to take this opportunity to invite once more the world community through this august gathering in Lumbini for their concerted effort and cooperation to fully implement the development works envisaged by the Master Plan at the earliest.

I would also like to thank all the persons who have contributed in different capacities from the time of the conception of the Summit to its conclusion. I am sure that without their hard work and cooperation, it would not have been possible to convene the Summit in such a short period of time.

I want to emphasize that Nepal is called a Hindu kingdom but we observe tolerance, it is our special quality and special feature of our culture. We, the Hindus, Buddhists and Moslems of Nepal attend each other's functions, festivals with equal enthusiasm and respect. We know that Buddha stood for the peace and happiness of all. His teachings was based on the theme: *sarvehbavantu sukhina.*

We see violence in the world today. In such situation, if Buddha's teachings are disseminated throughout the world from here it will be a matter of great glory to us all. We have made effort to establish peace in different parts of the world. Our army and police is deployed in different parts of the world to help establish and maintain peace. Peace keeping is thus our identity.

The representatives of many countries who came here to participate in this Summit need our appreciation. Similarly, the venerable monks who did their best to make this Summit a success also need our appreciation. I hear that during the discussion and drafting of the Declaration, the issue of the need of quicker development of the complex and the integration of the adjoining areas and people in the future development plans came up very strongly. I also strongly feel that the development of the villages/areas around the site will be considered soon. We have among us the VC and members of the Planning Commission (NPC). I will instruct the NPC to make special plans for the development of the villages around the holy sites. People might feel that the people around are not developed. Therefore the planning commission officials, who are here now will make special effort to develop the area along with the holy site

Next I feel that the development of the site here is often delayed because of political reasons also. There is a need to make the kind of law that is needed to make LDT an autonomous body.

Similarly, I also see that there should be committee constituted with the involvement of different ministries related to the development of this site.

Such a committee is essential in order to continue the work we have now begun. The Cabinet will be duly instructed to give continuity to the development activities that have started here. We will allocate budget for the continued work.

The implementation of the Master Plan should be shared by different countries and donor agencies so that the work will be fulfilled on time. During my recent visit to Japan I had a talk with Japanese government officials about the development of Lumbini and the help Japan could offer. They also want to undertake the development work in phase-wise manner. They have given us such assurances. If other countries also share the work, it is good.

The other plan I have in mind for this place is the development of this site from touristic perspective so that tourists visit this place, go home and propagate the teachings of the Buddha and also talk about the site of Lumbini. I have thought about the international airport in this regard. The construction of the airport is important from touristic point of view also. It is in our thought today but this will be a reality some day. I have always thought that Buddha's message and tourism these two things should go together.

I thank you all for what you have done.

**Address by Hon. Minister Mr. Purna Bahadur Khadka**

Rt. Honorable Prime Minister
Rt. Honorable Deputy Prime Minister
Most Venerables, Venerables
Excellencies
Distinguished Participants
Ladies and Gentlemen

As the Chairman of the Main Preparatory Committee of World Buddhist Summit and the Chairman of the Lumbini Development Trust it is a matter of great pleasure and satisfaction for me that the Summit is being concluded in a very successful manner amidst the environment of friendship, understanding and cooperation. We Nepalese people feel very much obliged and thankful to all of you who have taken much pain to come to Lumbini from far off places to attend the Summit and contributed significantly to make it a success. As the chairman of the Lumbini Development Trust I am much inspired to have very solid suggestions for the development of Lumbini, the World Cultural Heritage from well experienced scholars, Most Venerables and distinguished participants. We Nepalese have a strong feeling that Lumbini should be developed as the Holy Pilgrimage shrine by the concerted/collaborative efforts of the world community. We have also a feeling that Lumbini and the other historical sites related to Lord Buddha and situated in the nearby areas like Kapilvastu and Nawalparasi Districts should also be developed as a packet programme so that the visitors and pilgrims can take round of these sites and gain solace of mind.

The Lumbini Declaration is a landmark in the history of the development of Lumbini. It will ever be remembered as the guideline for the future activities in this part of the world.

Whatever we have done in these three days we have done in the name of Lord Buddha and it is our sincere paying of homage to Lord Buddha.

As the chairman of the Preparatory Committee of the World Buddhist Summit and Chairman of Lumbini Development Trust I would like to express my sincere thanks and gratitude to Rt. Honorable Prime Minister, Rt. Honorable Deputy Prime Minister, Most Venerables, Venerables, Excellencies, distinguished participants for your active participation to make the Summit a grand success. We are much inspired by your well experienced and pragmatic advice for the development of Lumbini in a proper way. We assure the august gathering that we will follow the suggestions given by the participants during the formal deliberations and other informal discussions held during this Summit.

We have a strong feeling that only through the concerted effort of the World Community such as holy world i.e. materialization of the Master Plan can be achieved. We assure you all present in this august gathering that we Nepalese will do our utmost and best to achieve the goals set by the Master Plan.

To conclude, once more I would like to express my deep gratitude to you all for your active participation in the Summit.

My sincere thanks are also due to all those who have taken pains in managing the Summit in such a short notice.

May Lord Buddha help us achieve our goal.

**Vote of Thanks**

The Vote of thanks speech was delivered by the Secretary, the Ministry of Youth, Sports and Culture Mr. Biswanath Sapkota.

In his speech the Secretary Mr. Sapkota described the Summit as "... the most significant event in the history of Lumbini as it establishes a milestone with the recognition of the holy site of Lumbini as the Fountain of World Peace and Holiest Buddhist Shrine."

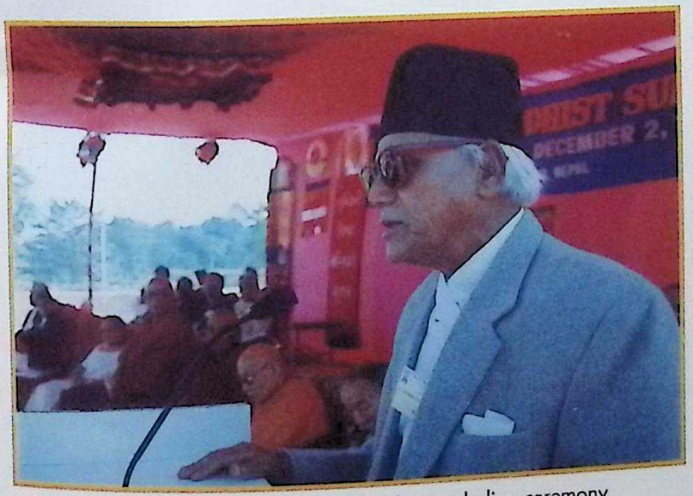
Mr. Sapkota further added, "His Majesty's Government and the people of Nepal are very much pleased with the Declaration of the Summit and believe that a significant contribution will be made through Lumbini in maintaining and enhancing peace in the world for the prosperity of mankind."

Finally, Mr. Sapkota expressed very special vote of thanks to HRH the Crown Prince, the Prime Minister, the Deputy Prime Minister, Ministers, diplomats, delegates, local authorities and all the participants from Nepal and abroad as well as the people gathered on the occasion.

The Concluding Ceremony marked its culmination when the cultural troupe from Nepal Sanskritik Sansthan, led by the GM Mr. Harihar Sharma performed a colorful cultural program in honor of the delegates and the local audience. The jubilant ceremony was participated and enjoyed by local school children and the local population from near-by VDCs, pilgrims from Kathmandu and other parts of Nepal and the visitors from abroad.

Later in the afternoon LDT organized a tour of important Buddhist sites of the region for the visiting guests and participants.

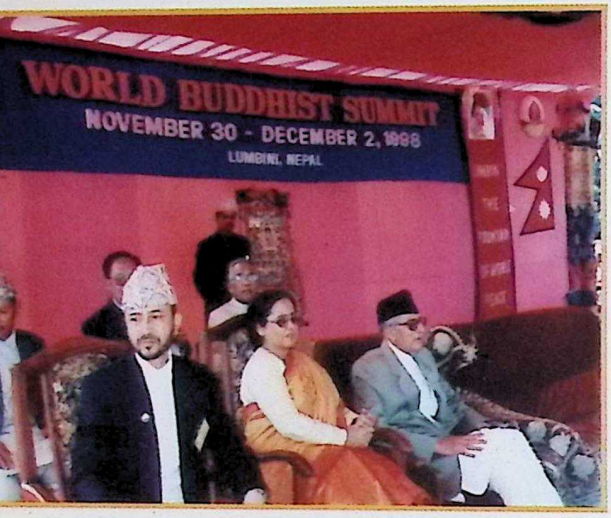
# National and Foreign Dignitaries at the Concluding Ceremony of the World Buddhist Summit (Photo 1-3)

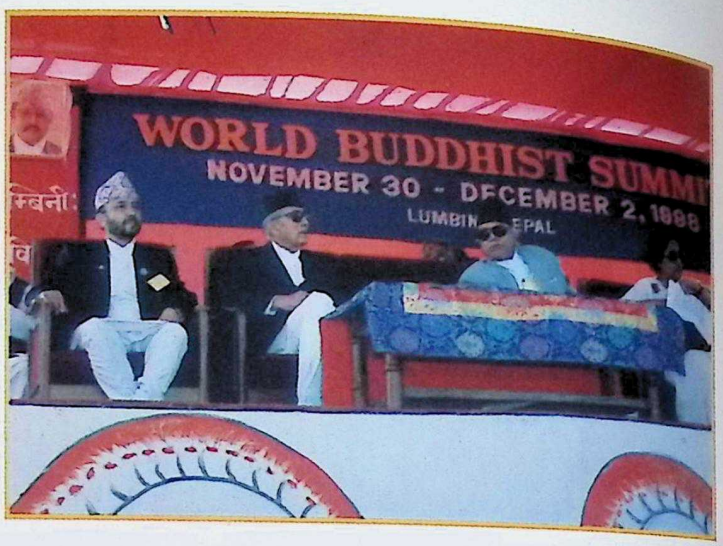


Former PM Bhattarai addressing the concluding ceremony

Leader of Sri Lankan delegation Min. Lakshman Jaykody presenti
Lumbini Declaration

# National and Foreign Dignitaries at the Concluding Ceremony of the World Buddhist Summit (Photo 1-4)

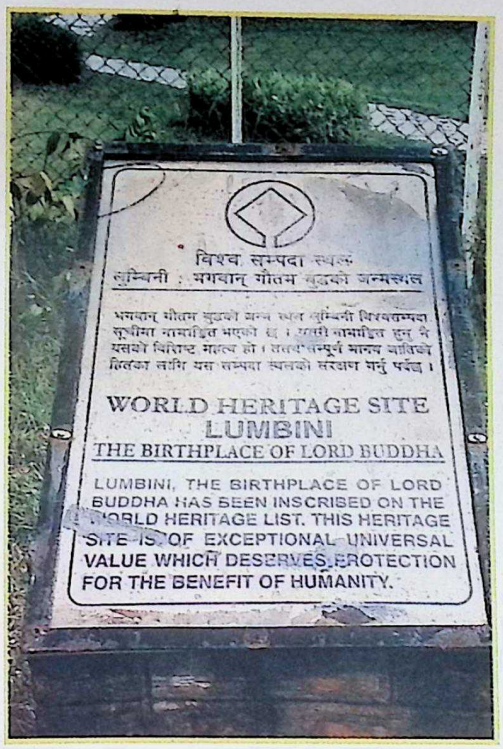


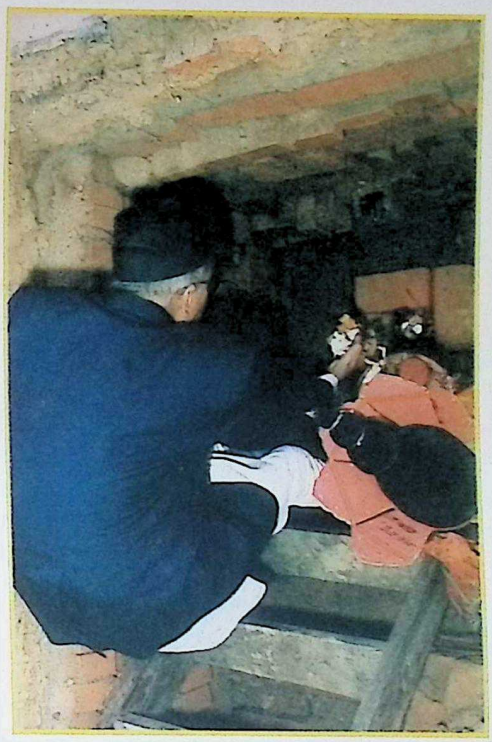



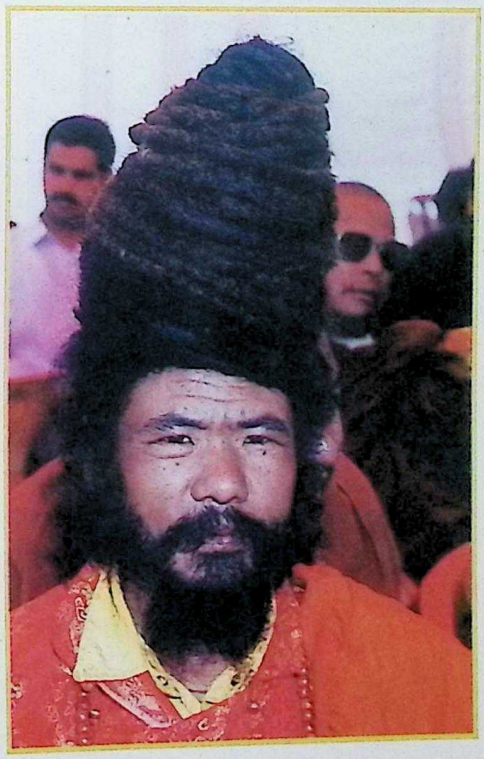
PM Koirala addressing the concluding ceremony

Min. Khadka addressing the concluding ceremony

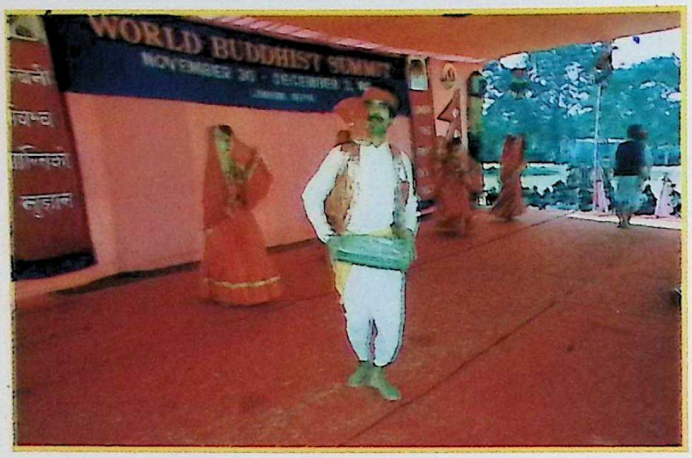
# Some highlights of the Summit



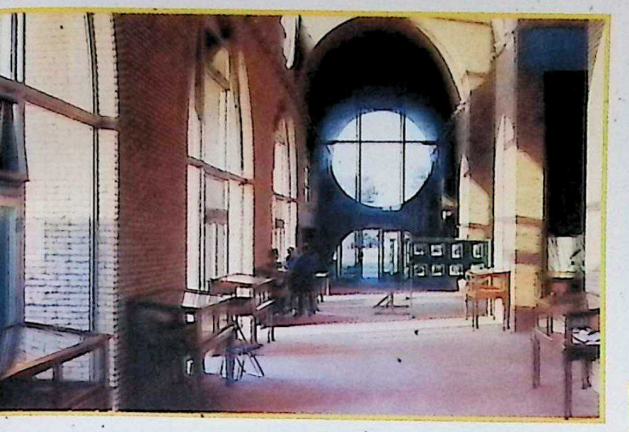



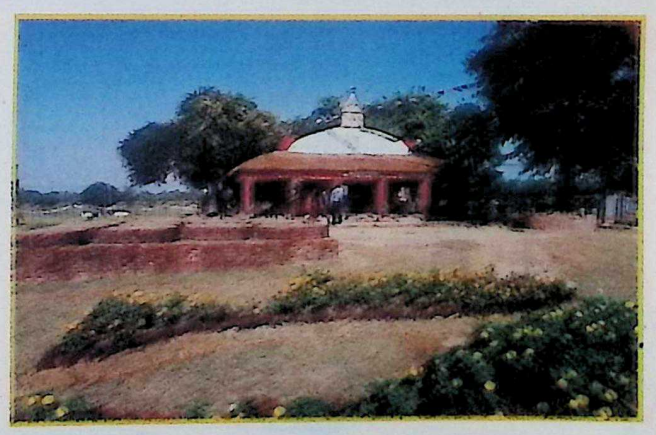


# Summit Inauguration
# Peace March and Cultural Shows

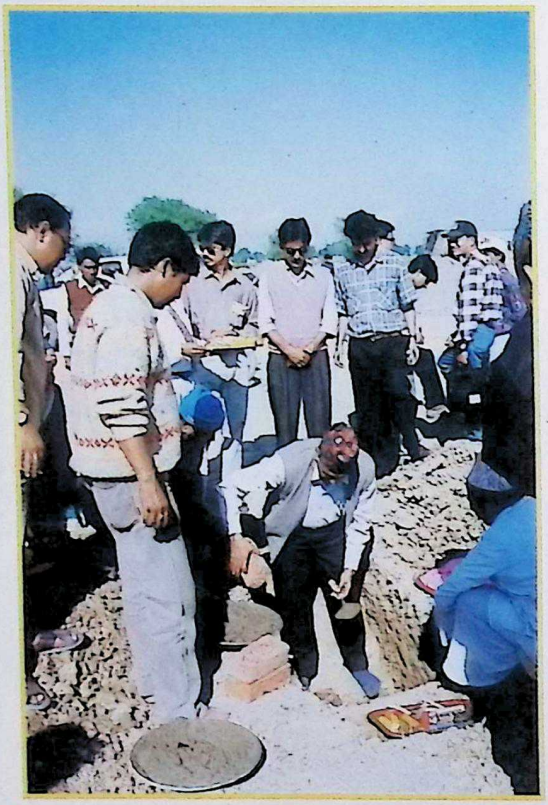


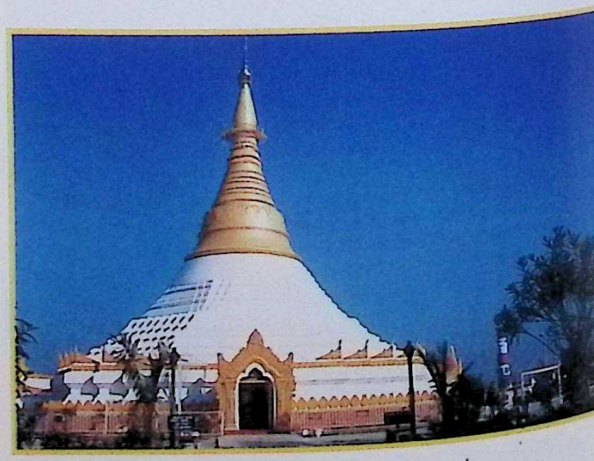
# Views of the Maya Devi Shrine and Museum





# Views from the Inauguration and after





# Appendices

**Part One**

A. List of Main Organizing Committee
B. List of Main Preparatory Committee
C. List of Sub Committees
D. List Foreign delegates/observers
E. List Nepalese Delegates (Nominated)
F. List of Observers (Nominated)
G. List of List of Local Committees
H. List of HMG Officials

**Part Two**

Press Releases
Maps

**Appendix A.**

# World Buddhist Summit
## Main Organizing Committee

| | | |
|---|---|---|
| 1. | Rt. Hon. Prime Minister Mr. Girija Pd. Koirala | Chairman |
| 2. | Hon. Deputy PM Miss Shailaja Acharya | Member |
| 3. | Hon. Minister of Youth, Sports and Culture Mr. Purna B. Khadka | ,, |
| 4. | Hon. Minister of Finance | ,, |
| 5. | Hon. Minister, Tourism and Civil Aviation | ,, |
| 6. | Hon. Minister of Foreign Affairs | ,, |
| 7. | ,, Home Affairs | ,, |
| 8. | ,, Industry | ,, |
| 9. | Hon. Mr. Prithvi Raj Ligal, Vice Chairman, National Planning Commission | ,, |
| 10. | Chairman, Population and Social Committee, Parliament | ,, |
| 11. | Mr. Gajendra Kumar Lama, Vice Chairman, LDT | |
| 12. | Hon. Deep Kumar Upadhyaya, MP Kapilvastu | ,, |
| 13. | Hon. Devendra Raj Kandel, MP Nawalparasi | ,, |
| 14. | Hon. Bishnu Raj Acharya, MP Kapilvastu | ,, |
| 15. | Hon. Kamalesh Kumar Sharma, MP | ,, |
| 16. | Hon. Jyotendra Mohan Chaudhary, MP Rupandehi | ,, |
| 17. | Hon. Sarbendranath Shukla, MP | ,, |
| 18. | Hon. Modnath Prasrit, MP | ,, |
| 19. | Hon. Ghanashyam Bhusal, MP | ,, |
| 20. | Hon. Duryodhan Chaudhary, MP | ,, |
| 21. | Hon. Hridayesh Tripathi, MP Nawalparasi | ,, |
| 22. | Hon. Majhilal Tharu Thanait, MP | ,, |
| 23. | Hon. Mahendra Dhoj G.C., MP | ,, |
| 24. | Hon. Rabindranath Sharma, MP | ,, |
| 25. | Hon. Durga Kumari Bhattarai, MP (National Assembly) | ,, |
| 26. | Hon. Bal Bahadur K.C., MP Solukhumbu | ,, |
| 27. | Hon. Bishnu Prasad Poudel, MP Rupandehi | ,, |
| 28. | Hon. Sharat Singh Bhandari, MP Mahottari | ,, |
| 29. | Chief of Army Staff, Royal Nepal Army | ,, |
| 30. | Dr. Nirmal P. Pandey, Member, National Planning Commssion | |
| 31. | Dr. Chet Bahadur Kunwar, Principal Private Secretary, Narayanhiti Rajdurbar | |
| 32. | VC, Royal Nepal Academy, Mr.Madan Mani Dixit | ,, |
| 33. | VC, Tribhuvan University, Dr. Kamal Krishna Joshi | ,, |
| 34. | VC, Mahendra Sanskrit University, Prof. Madhav Raj Gautam | ,, |
| 35. | VC, Kathmandu University, Prof. Suresh Raj Sharma | ,, |
| 36. | VC, Purbanchal University, Prof. Dhruvanarayan Lal Das | ,, |
| 37. | VC Pokhara University, Prof. Purushottam Banskota | ,, |
| 38. | Principal Secretary, Cabinet Secretariat, HMG Mr. Balaramsingh Malla | ,, |
| 39. | Secretary, HMG/Home Ministry Mr. Padam Prasad Pokhrel | ,, |
| 40. | Secretary HMG/Finance Ministry Mr. Ram Binod Bhattarai | ,, |
| 41. | ,, Foreign Affairs Ministry Mr. Murari Raj Sharma | ,, |
| 42. | ,, Tourism and Civil Aviation Ministry Mr. Dipendrapurush Dhakal | ,, |

43. „ Youth, Sports and Culture Mr. Biswanath Sapkota „
44. IGP, Police Headquarters, Mr. Achyut Krishna Kharel „
45. Mr. Chhatra Raj Shakya, Treasurer, Lumbini Development Trust „
46. Mr. Vijaya Bajracharya, Member, LDT „
47. Prof. Dr. Tulasi Ram Vaidya, „
48. Mr. Balkrishna Manandhar, „
49. Mr. Yasuhiro Nakasone, former Prime Minister, Japan, Member LDT Council
50. Mr. Sunawo Miyabara, Hawaii, USA, Deputy Vice Chairman, WFB, „
51. Mrs. Mahasweta Maharathi, Rajgriha Monastery, Bihar, India „
52. Mr. Tsutumo Hata, Former Prime Minister, Japan „
53. Mr. Bijaya Bahadur Shrestha „
54. Dr. Tashi Lama, Jawalakhel „
55. Rev. Anagarika Dhammawati, Srigha Vihar, Kathmandu „
56. Rev. Avatari Lama Nawang Tshering, Bouddha „
57. Mr. PG Lama, Kathmandu „
58. Mr. Pratek Ratna Tamrakar, „
59. Mr. Tilakman Gubhaju, Registrar, Pokhara University, Pokhara „
60. Mr. Devendra Malla Biratnagar „
61. Mr. Srijunga Shah, Nepalgunj „
62. Mr. R.K. Shakya, Kathmandu „
63. Mr. Omkar Prasad Gauchan, Baglung „
64. Mr. Yogendra Bahadur Shah, Doti „
65. Mr. Dinesh Tripathi, Rupandehi „
66. Mr. Ramswartha Chaudhari, Kapilvastu „
67. Mr. Ramadhar Yadav, Rupandehi „
68. Dr. Palakdhari Gupta, Nawalparasi „
69. Mrs. Omu Tempu Lama, Makwanpur „
70. Mr. Karna Shakya, Kathmandu „
71. Mr. Krishna Prasad Acharya, Project Manager, LDT „
72. Mr. Loke Darshan Bajracharya, former Chairman, LDC „
73. Prof. Surya Bahadur Shakya, former Vice Chairman, LDT „
74. Rev. Aswaghosa Mahasthavira, „ „ „
75. Rev. Vimalananda Mahasthavira, „ „ „
76. Mr. Tshering Tenzing Lama, Bouddha „ „
77. Mr. Gyan Prasad Sharma, former Member-Secretary, LDT „
78. Mr. Yadav Kant Silwal, „ „ „
79. Prof.. Asha Ram Shakya, „ „ „
80. Mr. Bimal Bahadur Shakya „ „ „
81. Mr. Ang Dawa Sherpa „ „ „
82. Mr. Ram Lal Shrestha „ „ „
83. Mr. Padma Jyoti , former Treasurer, „
84. Mr. Durga Prasad Sharma Khanal „ „ „
85. Mr. Lakshmi Das Manandhar „ „ „
86. Chairman, RSS „
87. Mr. Tapanath Shukla, Chairman Nepal Television „
88. Chairman, Gorkhapatra Sansthan „

89. Mrs. Riddhibaba Pradhan, Director General, DOA/HMG Nepal ,,
90. Executive Director, Radio Nepal ,,
91. Rev. Aniruddha Mahasthavira, Sanghanayak, Anandakuti Vihara ,,
92. Rev. Kumara Kashyap Mahasthavira, Chairman, All Nepal Bhikkhu Mahasangha ,,
93. Rev. Gyanapunika Mahasthivara, Viswashanti Vihara , Kathmandu ,,
94. Rev. Sudarshan Mahasthavira, Nagarkirti Vihara, Kirtipur, Kathmandu ,,
95. Rev. Sugandha ,,
96. Rev. Chairperson, Bikshuni Mahasangha ,,
97. Rev. Buddhaghosa Mahasthavira, Ubahal, Patan ,,
98. Rev. Karma Loptung Rinpoche, Chairman Gumba Mgt. Samiti Pulchok ,,
99. Rev. Guru Chhejukushu Lama, Kimdol, Kathmandu ,,
100. Rev. Chairman, Anandakuti Vihara, Swyambhu ,,
101. Rev. Chiniya Lama, Bouddha , Kathmandu ,,
102. Avatari Lama Chokyi Nyima Rinpoche, White Monastery, Bouddha ,,
103. Chairman, Dharmodaya Sabha, Buddhavihara, Bhrikutimandap ,,
104. Mr. Buddhiraj Bajracharya, Chairman, Buddhavihara Sangha, Pulchok ,,
105. Ms. Bimala Bajracharya, Chairman, Bauddha Mahila Sangha ,,
106. Mr. Chandraman Shakya, Chairman, Nepal Yubak Bauddha Mandal ,,
107. Mr. Shantaratna Shakya, Chairman, Gyanmala Bhajan Khala ,,
108. Mr. Bakhat Bahadur Chitrakar, Chairman, Bouddhadayak Kend.Parishad ,,
109. Prof. Dr. Ram Niwas Pandey, Chairman, Central Dept. of NehCa, T.U. ,,
110. Prof. Prem Raman Uprety, Chairman, Central Dept. of History, TU ,,
111. Prof. Prem Kumar Khatry, Executive Director, CNAS, T U ,,
112. Engg. Shankarnath Rimal, Kathmandu ,,
113. Engg. Suryabhakta Sangachhen, Kathmandu ,,
114. Prof. Sudarshan Raj Tiwari, Kathmandu ,,
115. Prof. Jiva Raj Pokhrel, Engg. Campus, Lalitpur ,,
116. Mr. Jagat Raj Shakya, Lalitpur ,,
117. Mr. Min Bahadur Shakya, Nagarjun Bauddha Adhyan Samsthan ,,
118. Dr. Govind Tandon, Kathmandu ,,
119. Dr. Harka Gurung, Kathmandu ,,
120. Pt. Dibyavajra Bajracharya, Swayambhu ,,
121. Pt. Hemraj Shakya, Lalitpur, ,,
122. Mr. Ratna Bahadur Bajracharya, Swayambhu ,,
123. Mr. Satya Mohan Joshi, Lalitpur ,,
124. Mr. Ram Krishna Tamrakar, Siddharthanagar ,,
125. Dr. Jogendra Jha, Kathmandu ,,
126. Col. Hem Bahadur Karki, Lalitpur ,,
127. Mr. Bekharatna Shakya, Jhamsikhel , Lalitpur ,,
128. Mr. Suvarna Shakya, c/o Anandabhumi, Kathmandu ,,
129. Chief, World Hindu Federation, Kathmandu ,,
130. Chairman, HAN , Kathmandu ,,
131. Chairman, Travel Association of Nepal, Kathmandu ,,
132. ,, PATA, Nepal Chapter, ,,
133. ,, Nepal Journalists' Association, ,,
134. ,, Nepal University Teachers' Association ,,

135. „ Nepal Chamber of Commerce, Kathmandu „
136. „ „ „ Siddharthanagar „
137. „ FNCCI, Teku , Kathmandu „
138. „ „ Siddharthanagar „
139. „ District Development Committee (DDC), Rupandehi „
140. „ „ „ Nawalparasi „
141. „ „ „ Kapilvastu „
142. „ „ „ Palpa „
143. „ „ „ Gulmi „
144. „ „ „ Arghakhanchi „
145. Chief District Officer (CDO) Kapilvastu „
146. „ „ Rupandehi „
147. „ „ Nawalparasi „
148. Mayor, Siddharthanagar Municipality, „
149. „ Butwal „
150. „ Taulihawa „
151. „ Tansen „
152. „ Ramagram „
153. Chairman, Ekala Village Development Committee (VDC) „
154. „ Lumbini Adarsha „ „ „
155. „ Tenuhawa „ „
156. „ Tarkulla „ „ „
157. „ Madhuvani „ „ „
158. Mr. Bimal Kumar Sharma, Member-Secretary, LDT, Member-Secretary

**Appendix B**

## Main Preparatory Commiittee

1. Hon. Purna Bahadur Khadka, Chairman
   Minister for Youth, Sports and Culture
2. Hon. Deep Kumar Upadhyaya, Member LDT Member
3. Hon. Devendra Raj Kandel, Member LDT „
4. Hon. Mani Lama MP „
5. Hon. Bhim Bahadur Tamang MP, Dolakha „
6. Mr. Gajendra Kumar Lama, Vice-Chairman LDT „
7. Hon. Bishnu Raj Acharya, MP, Kapilvastu „
8. Hon. Kamalesh Kumar Sharma, MP, Kapilvastu „
9. Hon. Jyotendra Mohan Chaudhary, MP, Rupandehi „
10. Hon. Sarbendra Nath Shukla; MP, Rupandehi „
11. Hon. Modnath Prashrit, MP, Rupandehi „
12. Hon. Ghanashyam Bhushal, MP, Rupandehi „
13. Hon. Duryodhan Chaudhary, MP, Rupandehi „
14. Hon. Hridayesh Tripathi, MP, Nawalparasi „
15. Hon. Majhilal Tharu Thanait, MP, Nawalparasi „
16. Hon. Mahendradhoj G.C., MP, Nawalparasi „
17. Hon. Rabindra Nath Sharma, MP, National Assembly „
18. Hon. Durga Kumari Bhattarai, MP, National Assembly „

19. Chief of Army Staff, Royal Nepal Army ,,
20. Hon. Dr. Nirmal Prasad Pandy, Member, NPC
21. Dr. Chet Bahadur Kunwar, Principal Private Secretary, Narayanhiti Rajdurbar ,,
22. Chief Secretary, Cabinet Secretariat, HMG/Nepal ,,
23. Secretary, Ministry for Youth, Sports and Culture ,,
24. Secretary, Finance Ministry ,,
25. Secretary, Foreign Ministry ,,
26. Secretary, Home Ministry ,,
27. Secretary, Tourism and Civil Aviation Ministry ,,
28. Mr. Shrikrishna Gautam, Special Secretary, Ministry of Youth, Sports and Culture, ,,
29. Mr. Achyut Krishna Kharel,IGP, Police Headquarters ,,
30. Mr. Chhatra Raj Shakya, Treasurer LDT ,,
31. Prof. Dr. Tulasi Ram Vaidya, Member LDT ,,
32. Mr. Vijaya Bajracharya, Member LDT ,,
33. Mr. Balkrishna Manandhar, Member LDT ,,
34. Mr. Bijaya Bahadur Shrestha, Member LDT ,,
35. Mr. Omkar Prasad Guachan, Member LDT ,,
36. Mr. Pratek Ratna Tamrakar, Member, LDT ,,
37. Dr. Tashi Lama, ,, LDT ,,
38. Mr. R. K. Shakya, ,, LDT ,,
39. Mr. Karna Shakya, ,, LDT ,,
40. Miss. Omu Tempu Lama, LDT ,,
41. Dr. Saphalya Amatya, Joint Secretary, Ministry for Youth, Sports and Culture ,,
42. Mrs. Riddhi Baba Pradhan, Director General, Department of Archaeology, HMG ,,
43. Mr. Krishna Prasad Acharya, Project Manager, LDT ,,
44. Deputy Inspector General of Police, Western Regional Police Office, Pokhara ,,
45. Prof. Dr. Ram Niwas Pandey, Head, Central Department of NEHCA, T.U. ,,
46. Prof. Dr. Prem Kumar Khatry, Executive Director, CNAS, TU ,,
47. Chairman, DDC, Rupandehi ,,
48. Chairman, DDC, Nawalparasi ,,
49. Chairman, DDC, Kapilvastu ,,
50. Mayor, Siddharthanagar Municipality ,,
51. Mayor, Butwal Municipality ,,
52. Mayor, Taulihawa Municipality ,,
53. Mayor, Ramagrama Municipality ,,
54. Mr. Loke Darshan Bajracharya, Former Chairman, LDC ,,
55. Mr. Yadav Kant Silwal, Former Member Secretary, LDT ,,
56. Prof. Asharam Shakya, ,, ,, LDT ,,
57. Mr. Bimal Bahadur Shakya, Former Member Secretary, LDT ,,
58. Mr. Ang Dawa Sherpa, ,, ,, LDT ,,

59. Mr. Ramlal Shrestha, „ „ LDT „
60. Mr Durga Prasad Pokhrel former Treasurer, LDT „
61. Mr. Padma Jyoti „ „ LDT „
62. Mr. Laxmi Das Manandhar „ „ LDT „
63. Mr. Chetonath Gautam, Secretary, Pashupati Bikash Kosh „
64. Mr. Harihar Sharma, General Manager, Nepal Sanskritik Sansthan „
65. Mr. Narendra Kumar Gurung, Member Secretary, „
Gumba Development and Management Committee
66. Chairman, All Nepal Bhikshu Mahasangha „
67. Chairman, World Federation of Hindus „
68. Chairman, FNCCI, Kathmandu „
69. Chairman, Nepal Chamber of Commerce „
70. Chairman, Nepal Journalists' Association „
71. Chairman, Hotel Association of Nepal HAN „
72. Chairman, Nepal Travel Association NTA „
73. Member Secretary, VNY 1998
74. Dr. Hari Sharma, VNY 1998
75. Mr. Khem Raj Keshavsharan, Sanatan Dharma Sewa Samiti, Ktm. „
76. Ven. Bhikshu Kumarkashyapa, Nepal Bhikshu Mahasangha, Ktm. „
77. Mr. Ratna Man Shakya, Member, Lumbini Dharmodaya Sabha „
78. Mr. Chandra Man Shakya, Nepal Yuba Bauddha Mandala „
79. Chairperson, Nepal Bauddha Mahila Sangha „
80. Mr. Hem Bahadur Karki, World Federation of Hindus „
81. Mr. Namgyal Shrestha, Kalyankari Sangha „
82. Mr. Ang Tshering Lama „
83. Ven. Chairperson, Bhikshuni Federation „
84. Ven. Chairman, Dharmodaya Sabha „
85. Chairman, TAN „
86. Dr. Mahasweta Maharathi, Rajgir Buddha Vihar, India „
87. Ven. Bhikshu Aniruddha Mahasthavir „
88. Ven. Bhikshu Sudarshan Mahasthavir „
89. Ven. Bhikshu Vimalananda Mahasthavir „
90. Ven. Bhikshu Sunanda „
91. Dr. Harka Gurung, Kathmandu „
92. Dr. Govinda Tandan, Kathmandu „
93. Mr. Ramkrishna Tamrakar, Siddharthanagar „
94. Mr. Balkrishna Khand, Butwal „
95. Mr. Jagat Raj Shakya „
96. Mr. Arun Regmi „
97. Mr. Shyam K.C. „
98. Mr. Kanakmani Dixit „
99. Mr. Narendra B.C. „
100. Mr. Purushottam Dahal „
101. Mr. Dhruba Hari Adhikari „
102. Pt. Badri Ratna Bajracharya „
103. Mr. Prem Bahadur Shakya „

104. Mr. Bekha Ratna Shakya, Lalitpur ,,
105. Ven. Bhikshu Ngwang Wosser Lama ,,
106. Ven. Anagarika Dhammawati, Srigha Vihara, Kathmandu ,,
107. Mr. Julum Shilpakar ,,
108. Prof. Dr. Kamal Prakash Malla, T.U. ,,
109. Prof. Dr. Anjani Kumar Sharma, K.U. ,,
110. Mr. Dinesh Raj Pant, Assoc. Prof. Mahendra Sanskrit University ,,
111. Prof. Dr. Mohan P. Lohani, T.U. Central Dept. of English, Currently - Exec. Director Institute of Foreign Affairs, MOFA ,,
112. Mr. Janak Lal Sharma ,,
113. Mr. Neel Kazi Shakya ,,
114. Mr. Bakhat Bahadur Chitrakar ,,
115. Mr. Bimal Kumar Sharma, Member Secretary, LDT, Member-Secretary ,,

## List of Sub-committees

**1. Conference and Stage Sub-committee**

1. Mr. Loke Darshan Vajracharya — Convenor
2 Dr. Chet Bahadur Kunwar, Principal Private Secretary, Narayanhiti Rajdurbar — Member
3 Executive Director, Nepal Electricity Authority ,,
4 General Manager, Nepal Telecommunication Corporation ,,
5. Director General (DG), Water Supply Corp. ,,
6. DG, National Parks/Wild life Conservation ,,
7. DG, Department of Forest ,,
8. DG, Department of Roads ,,
9. Member Secretary, Visit Nepal Year, 1998 ,,
10. Chairman, District Development Committee, Rupandehi ,,
11. Chairman, ,, ,, Kapilvastu ,,
12. Chairman, ,, ,, ,, Nawalparasi ,,
13. Mayor, Ramagram Municipality Ramagram ,,
14. Mayor, Kapilvastu ,, Kapilvastu ,,
15. Mayor, Siddharthanagar ,, Siddharthanagar ,,
16. Rev. Chairperson, All Nepal Bhikkhu Sangha Kathmandu ,,
17. Rev. Bhikkhu Maitreya, Buddhanagar, Lumbini ,,
18. Mr. Kamal Lama, Gumba Dev. and Mgmt. Committe Patam ,,
19. Mr. Bijaya Bahadur Shrestha, Member, LDT ,,
20 Mr. Suvarna Shakya ,,
21. Mr. Bakhat Bahadur Chitrakar ,,
22. Mr. Arun Regmi ,,
23. Mr. Nima Lama Bal ,,
24. Representative, Ministry of Youth, Sports and Culture ,,
25. ,, ,, Defense ,,
26. ,, Royal Nepal Army ,,
27. ,, Nepal Police ,,

**2. Financial Management Sub-committee**

1. Mr. Chhatra Raj Shakya, Treasurer, LDT — Convenor
2. Mr. Padma Jyoti, former Treasurer, LDT — Member
3. Mr. Laxmidas Manandhar ,, ,, — ,,
4. Mr. Ananda Raj Mulmi, Chairman, FNCCI, Teku Kathmandu — ,,
5. Mr. Mahesh K. Agrawal ,, Nepal Chamber of Commerce ,, — ,,
6. ,, Nepal Chamber of Commerce, Siddharthanagar — ,,
7. ,, FNCCI, ,, — ,,
8. Mr. Ratna Man Shakya, Lumbini Dharmodaya Sabha — ,,
9. Representative, Ministry of Finance — ,,

**3. Reception Sub-committee**

1. Mr. Bijaya Bajracharya — Convenor
2. Rev. Jnanapunika Mahasthavira — Member
3. Rev. Vimalananda Mahasthavira — ,,
4. Rev. Kumara Kashyapa — ,,
5. Mr. Srijung Shah, Member, LDT — ,,
6. Mr. R. K. Shakya, ,, ,, — ,,
7. Mr. Dinesh Tripathi ,, ,, — ,,
8. Dr. Tashi Lama ,, ,, — ,,
9. Mr. Loke Darshan Bajracharya — ,,
10. Mr. Bekha Ratna Shakya — ,,
11. Mr. Narendra B.C., General Secretary, TAN — ,,
12. Chairperson Mahila Bauddha Sangha — ,,
13. ,, Dharmakirti Gosthi, — ,,
14. Mr. Chandraman Shakya, Chairman, Nepal Yuba Bauddha Mandala — ,,
15. Representative, Ministry of Foreign Affairs — ,,
16. Special Secretary Sri Krishna Gautam Ministry of Youth, Sports and Culture — ,,
17. Mr. Banmali Prasad Lacoul, Chief of Protocal, HMG/MOFA — ,,
18. Mr. Lila Prasad Sharma, Jt. Secretary, HMG/MOFA — ,,

**4. Lodge and Board Sub-committee**

1. Mr. Gautamdas Shrestha, Member, LDT — Convenor
2. Rev. Anagarika Dhammavati, Srighavihara, Member, LDT — Member
3. Chairman, NATA — ,,
4. Mr. Pratek Ratna Tamrakar, Member, LDT — ,,
5. Mr. Bijaya Bahadur Shrestha ,, ,, — ,,
6. Chairman, TAN — ,,
7. Mr. Gopal Chitrakar — ,,
8. Mrs. Bishu Manandhar — ,,

**5. Publicity Sub-committee**

1. Mr. Gopal Krishna Kakshyapati — Convenor
2. Mr. Bal Krishna Manandhar — Member

| | |
|---|---|
| 3. GM, Gorkhapatra Samsthan | ,, |
| 4. GM, Rastriya Samachar Samiti | ,, |
| 5. Executive Director, Radio Nepal | ,, |
| 6. GM, Nepal Television | ,, |
| 7. Chairman, Nepal Journalists' Association | ,, |
| 8. Mr. Kanak Mani Dikshit, Himal South Asia | ,, |
| 9. Mr. Shyam Bahadur K.C. | ,, |
| 10. Mr. Indra Bahadur Gurung | ,, |
| 11. Mr. Purushottam Dahal | ,, |
| 12. Mr. Bhagirath Yogi | ,, |

**6. Security and Volunteer Management Sub-committee**

| | |
|---|---|
| 1. Mr. Omkar Prasad Gauchan, Member, LDT | Convenor |
| 2. Brigadier, No. 3 Brigade, Royal Nepal Army | Member |
| 3. DIGP, Western Region | ,, |
| 4. Mr. Ram Lal Shrestha, former Member-Secretary, LDT | ,, |
| 5. CDO, Rupandehi | ,, |
| 6. CDO, Nawalparasi | ,, |
| 7. CDO, Taulihawa | ,, |
| 8. Commander, Royal Nepal Army Ramnagar Battalion, Butwal | ,, |
| 9. Representative, Ministry of Home Affairs | ,, |
| 10. SSP, Sidharthanagar | ,, |
| 11. Security Chief, LDT` | ,, |
| 12. Superindent of Police (SP), Rupandehi | ,, |
| 13. SP, Nawalparasi | ,, |
| 14. SP, Taulihawa | ,, |

**7. Health Sub-committee**

| | |
|---|---|
| 1. Dr. Tashi Lama, Member LDT | Convenor |
| 1. Chief, Lumbini Zonal Hospital, Butwal | Member |
| 2. Chief, Bhim Hospital, Siddharthanagar | ,, |
| 4. Chief, Lumbini Health Post | ,, |
| 5. Dr. Narendra Mallik | ,, |

**8. Conference Sub-committee**

| | |
|---|---|
| 1. Prof. Dr. Tulasi Ram Vaidya, Member, LDT | Convenor |
| 2. Rev. Bhikshu Sudarshan Mahasthavira | Member |
| 3. Mr. Loke Darshan Bajracharya, former Chairman, LDC | ,, |
| 4. Dr. Harka Gurung | ,, |
| 5. Mr. Yadav Kant Silwal | ,, |
| 6. Prof. Dr. Prem Kumar Khatry | ,, |
| 7. Mr. Min Bahadur Shakya, Nagarjun Academy | ,, |
| 8. Mr. Bhoj Prasad Shrestha, Mayor, Butwal Municipality | ,, |
| 9. Representative, Ministry of Foreign Affairs | ,, |

**9. Transport Sub-committee**

| | | |
|---|---|---|
| 1. Mr. R. K. Shakya, Member, LDT | | Convenor |
| 2. Chairman, NATA, ,, | ,, | Member |
| 3. Chairman, TAN | | ,, |
| 4. Chairman, Dist. Dev. Committee, | Kapilvastu | ,, |
| 5. ,, ,, ,, ,, | Rupandehi | ,, |
| 6. ,, ,, ,, ,, | Nawalparasi | ,, |
| 7. Superindent of Police | Kapilvastu | ,, |
| 8. Superindent of Police | Rupandehi | ,, |
| 9. Superindent of Police | Nawalparasi | ,, |
| 10. Mr. Sashi Bhandari | Kathmandu | ,, |

**10. Cultural Sub-committee**

| | |
|---|---|
| 1. Mr. Harihar Sharma, GM, Nepal Sanskritik Samsthan, Kathmandu | Convenor |
| 2. Mr. Bal Krishna Manandhar, Member LDT | Member |
| 3. Mayor, Siddharthanagar Municipality | ,, |
| 4. Mayor, Butwal Municipality | ,, |
| 5. Mayor, Tansen Municipality | ,, |
| 6. Mayor, Kapilvastu Municipality | ,, |
| 7. Mayor, Ramagram Municipality | ,, |
| 8. Mr. Radheshyam Pradhan, Royal Nepal Academy | ,, |
| 9. Mr. Norbu Lama, Butwal | ,, |
| 10.Mr. Suvarna Shakya | ,, |
| 11. Mr. Pema Lama, Bouddha | ,, |
| 12. Mr. J. Tshering Lama, Chabel | ,, |
| 13. Rev. Bhikshu Maitreya | ,, |
| 14. Mr. Rajbhai Jakami | ,, |
| 15. Mrs. Riddhibaba Pradhan, DG, DOA/HMG | ,, |

**11. Special Task-force Sub-committee**

| | |
|---|---|
| 1. Mr. Bimal Kumar Sharma, Member-Secretary, LDT | Convenor |
| 2. Dr. Mahasweta Maharathi Member, LDT | Member |
| 3. Mr. Ang Dawa Sherpa, former Member-Secretary, LDT | ,, |
| 4. Mr. Sita Ram Khanal, Jt. Sec., Ministry of Youth, Sports and Culture | ,, |
| 5. Mr. Mohan Krishna Shrestha, Ministry of Foreign Affairs | ,, |
| 6. Mr. Sambhu Malla, Ministry of Finance | ,, |
| 7. Mr. Deepak Subedi, Ministry of Youth, Sports and Culture | ,, |
| 8. Mr. Sahadev Koirala, Ministry of Tourism | ,, |

**12. Monitoring Coordination Committee**

| | |
|---|---|
| 1. Mr. Gajendra Kumar Lama, Vice Chairman, LDT | Convenor |
| 2. Mr. Chhatra Raj Shakya, Treasurer, LDT | Member |
| 3. Mr. Bimal Kumar Sharma, Member-Secretary, LDT | ,, |
| 4. Secretary, Ministry of Youth, Sports and Culture | ,, |
| 5. Mr. Ang Dawa Sherpa, former Member-Secretary, LDT | ,, |
| 6. Mr. Pratap Khatri, LDT Secretariat | ,, |

**13. Archaeological Conservation and Infrastructure Sub-committee**

| | | |
|---|---|---|
| 1. | Hon. Deep Kumar Upadhyaya, MP, Kapilvastu, | Convenor |
| 2. | Mr. Gajendra Kumar Lama, Vice Chairman, LDT | Member |
| 3. | Secretary, Ministry of Youth, Sports and Culture | ,, |
| 4. | Secretary, ,, Tourism and Civil Aviation | ,, |
| 5. | Secretary, ,, Transport, Construction | ,, |
| 6. | Secretary, ,, Information, Communication | ,, |
| 7. | Secretary, ,, Housing, Physical Planning | ,, |
| 8. | Secretary, ,, Forestry, Conservation | ,, |
| 9. | Secretary, ,, Home Affairs | ,, |
| 10. | Secretary, ,, Foreign Affairs | ,, |
| 11. | Secretary, ,, Defence | ,, |
| 12. | Secretary, ,, Water Resources | ,, |
| 13. | Secretary ,, Local Development | ,, |
| 14. | Dr. Saphalya Amatya, Jt. Secr. Ministry of Youth, Sports and Culture | |
| 16. | Chief of Planning, Lumbini Development Trust | ,, |

**14. Steering Committee**

| | | |
|---|---|---|
| 1. | Hon. Purna Bahadur Khadka, Minister for Youth, Sports and Culture, Chairman, Main Preparatory Committee, | Convenor |
| 2. | Mr. Gajendra Kumar Lama, Vice-Chairman, LDT | Member |
| 3. | Mr. Prithvi Raj Ligal, Vice Chairman, National Planning Commission | ,, |
| 4. | Hon. Deep Kumar Upadhyaya, MP, Member, LDT | ,, |
| 5. | Chief of Army Staff, Royal Nepal Army | ,, |
| 6. | Mr. Balaram Singh Malla, Principal Secretary, HMG | ,, |
| 7. | Dr. Chet Bahadur Kunwar, Principal Private Secretary, Narayanhiti Raj Durbar | ,, |
| 8. | Secretary, Ministry of Youth, Sports and Culture | ,, |
| 9. | Secretary, ,, Finance | ,, |
| 10. | Secretary, ,, Tourism and Civil Aviation | ,, |
| 11. | Secretary, ,, Transport, Construction | ,, |
| 12. | Secretary, ,, Housing and Physical Planning | ,, |
| 13. | Secretary, ,, Home Affairs | ,, |
| 15. | Secretary, ,, Foreign Affairs | ,, |
| 14. | Secretary, ,, Law and Justice | ,, |
| 15. | IGP, Nepal Police | ,, |
| 16. | Col. Hem Bahadur Karki | ,, |
| 17. | Mr. Bimal Kumar Sharma, Member-Secretary, LDT | ,, |
| 18. | Mr. Ang Dawa Sherpa Former Member-Secretary, LDT, Member Secretary | |

## Appendix D

### Names of foreign delegates/participants

**Bangladesh**

1. HE M. Ahmed, Bangladesh Ambassador
2. Rev. Suddhananda Mahathero
3. Dr. PK Baruya
4. Mr. SK Baruya
5. Mr. RC Barua
6. Ms. P. Ahmed, Observer

**Bhutan**

1. Ven Kunzang Rigzen Pema Namgyel
2. HE Lyonpo Dago Tsering, Bhutanese Ambassador
3 Mrs. Tsering, Observer
4. Ven. S. Dorje
5. Mr. T. Dorje
6. Mr. Jampel
7. Mrs. CK Namgyel
8 Mr. Phuntso

**China**

1. HE Zen Xu Yong, Ambassador to Nepal
2. Mrs. Yong, Observer
3. Mr. Tang Zheng Qi, DG,Tibet Tourism Board
4. Mr. Dao Schuren
5. Mr. Sheng Hui
6. Mr H Kaiqui
7. Mr. K Tancuo
8. Mr Que Hu

**France**

1. Mr. E. Morez, French Embassy
2. Mr. Emmanuel

**Germany**

1. HE Dr. Klaus Barth, Ambassador to Nepal
2. Ven. Vivekananda, Panditarama Meditation Center, Lumbini

**Hong Kong**

1. Dr. Kwok Shiu Ming

**India**

1 Mr. R.S. Gavai, Former Minister, MP

2. HE KV Rajan, Ambassador to Nepal
3. Mrs. Gita Rajan,Observer
4. Ms. S. Mahathero
5. Dr. Mahashweta Maharathi, Rajgir Buddha Vihar
6. Samani Mangala Mahapragya
7. Samani Sharada Pragya

**Israel**

1. Mr. Benny Omer Charge de Affairs, Israel Embassy
2. Mrs. Omer, Observer

**Jain Representatives, India**

1. Prof. BC Lodha, Chancellor, Jain Bishwabharati Institute

**Japan**

1. Rev. K. Matsumoto
2. HE Mr. Tomihiko Yanase, Japanese Ambassador to Nepal
3. Mr. C. Tsuchita
4. Mr. Tako
5. Mr T. Murakami
6. Mr. N. Morita
7. Mr. G. Matsumoto
8. Ven. Lama Tsultrin Kelsang Khangkar, Professor
9. Mr. S. Sato, Mayor, Yashima ma chi
10. Mitsuko Yanai

**Japan Buddhist Federation**

1. Mr. K. Saito
2. Ms I. Kyokaicho
3. Ms. Nagima
4. Mr. Hiroyuki Kawashima
5. Mr. Eiko Sakurai
6. Mr. Tomohiko Irinishi
7. Mr. Kyoshun Kawai, Japan Buddhist Federation
8. Ms. Kyoko Kawai ,,

**Korea**

1. HE the Ambassador
2. Kang Ho Sook, Chief Priest, Korean Temple
3. Bae Young Sim, Chief Accountant
4. Kim Hong Sung, Architect
5. Jeong Myeong Kyeong, ,,
6. Jang Il Young, Monk

## Mongolia

1. Ven. Damdin
2. Ven. Erdenehuu
3. Ven. Gunchen –ish
4. Ven. Baasan
5. Ven. Terbish
6. Ven. Tenzin Dakpa
7. Mr. Y. Amalgan
8. Mr. T. Bulgan

## Myanmar

1. HE U Ang Khin, Deputy Minister, Religious Affairs
2. Mr. Thet Shae
3. Sayadaw U Thujanapiya, International Buddhist Meditation Center, Kathmandu
4. HE U Tint Tla, Ambassador to Nepal
5. U Dharmananda Viwansha, Resident Monk, Golden Temple
6. U Sundara, ,, ,,
7. U Twe Hsing, Senior Officer, Religious Affairs, Govt. of Myanmar
8. U Aung Nyo Mint, Second Secretary, Myanmar Embassy, Kathmandu
9. U Hla Mint, Porject Engineer Myanmar Temple
10. U Wai Lwin, Religious Officer, Myanmar Temple
11. U Shan, Site Engineer Myanmar Temple
12. U Than Tint ,, ,,
13. U Than Thun Accountant ,,
14. U Kayi ,
15. U Ba Kyi ,,
16. U Kyin ,,
17. U Kyi Win ,,

## Russia

1. Vladimir Ivanov, Director, Russian Centre of Science and Culture
2. Secretary Embassy of Russia
3. Secretary, Embassy of Russia
4. Secretary, Embassy of Russia

## SAARC Secretariat

1. Mrs. Kunzang C. Namgyel

## Sri Lanka

1. Mr. L Jayakody, Minister for Buddhasasana, Leader of delegation
2. HE Pamela J. Deen, Ambassador to Nepal
3. Mr. N. Samarasundara, Secretary, Buddhasana
4. Mrs. S. Thabugala
5. Mrs. Jayakody, Observer
6. Mr. R. D. Aratanage

**Thailand/Thai Embassy**

3. HE Preecha Pitisant, Royal Thai Ambassador to Nepal

**UNDP**

1. Dr. Henning Karcher – UNDP Representative to Nepal
2. Mrs. C. Karcher, Observer
3. Mr. William Burger

**UNESCO**

1. Mr. N. Minta
4. Mr. Y. Kitamura

**USA/US Embassy**

1. Dr. AWP Guruge, Theme Paper Writer, California
2. Mr. Todd Blum, US Embassy, Kathmandu
3. Profe. Lawirence E. Sullivn, Harvard University
4. Mr. S. Castlemarker, USA

**WFB Headquaters, Bangkok**

1. Gen. C. Wismol, Vice President
2. Dr. Nantasar Seesalab, General Secretary
3. Mr. Phollop Thaiary, President, WFB Youth

**World Peace Foundation**

1. Ven. Lama Gangchen
2. Mr. Berak Bori

**Total Foreign Countries/Organizations: 21**
**Total Foreign Participants : 112**

**Appendix E**

**Nepali delegates/participants (Nominated)**

1. Miss Shailaja Acharya, Hon. Dy. Prime Minister, **Leader**
2. Mr. Purna Bahadur Khadka, Hon.Minister for Youth, Sports and Culture **Dy. Leader**
3. Mr. Govinda Raj Joshi, Hon. Min. for Home Affairs **Member**
4. Dr. Ram Sharan Mahat, Hon. Minister for Finance "
5. Mr. Arjun Narsingh K.C, Hon. Minister for Education "
6. Mr. Yam Lal Kandel Hon. Minister for Tourism "
7. Mr. Prithvi Raj Ligal, Hon. Vice Chairman, National Planning Commission "

8. Mr. Bhim Bahadur Tamang, MP ,,
9. Mr. Mani Lama MP ,,
10. Mr. Mahendra Dhoja G.C. MP ,,
11. Mr. Krishna Lal Thakali MP ,,
12. Mr. Gajendra Kumar Lama, Vice Chairman, LDT ,,
13. Mr. Duryodhan Singh, Rupandehi MP ,,
14. Mr. Ghanshyam Bhushal MP ,,
15. Mr. Modanath Prashrit MP ,,
16. Mr. Jotendra Mohan Chaudhari MP ,,
17. Mr. Sharbendranath Shukla MP ,,
18. Mr. Majhilal Tharu Thanait MP ,,
19. Mr. Hridayesh Tripathi MP ,,
20. Mr. Debendraraj Kandel MP ,,
21. Mr. Kamalesh Kumar Sharma MP ,,
22. Mr. Deep Kumar Upadhyaya MP ,,
23. Mr. Bal Bahadur K.C. MP ,,
24. Mr. Bishnuraj Acharya MP ,,
25. Mr. Ram Hari Joshi MP ,,
26. Mr. Bishnu Prasad Paudel MP ,,
27. Mr. Sharat Singh Bhandari MP ,,
28. Mr. Rabindranath Sharma MP ,,
29. Mrs. Durga Devi Bhattarai MP ,,
30. Dr. Kamal Krishna Joshi Vice Chancellor, Tribhuvan University ,,
31. Prof. Madhav Raj Gautam, Vice-Chancellor, Mahendra Sanskrit University ,,
32. Vice Chancellor, RONAST, Kathmandu ,,
33. Mr. Madan Mani Dixit, Vice Chancellor, Royal Nepal Academy ,,
34. Hon.Dr. Nirmal Prasad Pandey Member, National Planning Commission ,,
35. Dr. Chet Bahadur Kunwar, Principal Pvt. Sec., Narayanhiti Rajdurbar ,,
36. Mr. Balaram Singh Malla, Chief Secretary HMG/N ,,
37. Mr. Murari Raj Sharma Secretary, Ministry of Foreign Affairs ,,
38. Mr. Ram Binod Bhattarai Secretary, ,, Finance ,,
39 Mr. Dipendra Purush Dhakal Secretary, ,, Tourism ,,
40. Mr. Biswanath Sapkota, Secretary ,, Youth, Sports and Culture ,,
41. Mr. Chhatra Raj Shakya, Treasurer, LDT ,,
42. Mrs. Riddhi Baba Pradhan DG Dept of Archaeology, HMG ,,
43. Mr. Loke Darshan Bajracharya, former Chairman, LDT ,,
44. Mr. Bijaya Bajracharya, Convenor, Reception Subcommittee ,,
45. Mr. Gautam Das Shrestha, Convenor, Food and Lodge ,, ,,
46 Mr. Gopal Sundarlal Kakshapati, Convenor, Publicity ,, ,,
47. Mr. Omkar Prasad Gauchan, Convenor, Security ,, ,,
48. Dr. Tashi Lama Convenor, Health ,, ,,
49. Prof. Dr. Tulasi Ram Vaidya Convenor, Conference ,, ,,
50. Mr. R.K. Shakya Convenor, Transportation ,, ,,
51. Mr. Harihar Sharma Convenor, Cultural ,, ,,
52. Mr. Ang Dawa SherpaMem-Sec., Steering Commmitte ,, ,,
53. Rev. Sugatamuni Sthavira, Thankot ,,

54. Chairman, DDC, Rupandehi ,,
55. Chairman, DDC, Nawalparasi ,,
56 Chairman, DDC, Kapilvastu ,,
57 Hon. Jigme Parwal Bista, Raja of Mustang ,,
58 Mr. Tsering Tenzing Lama, former Vice Chairman, LDT ,,
59. Mr. Bimal Bahadur Shakya, former Member Secretary, LDT ,,
60. Mr. Ram Lal Shrestha, ,, ,, ,, ,,
61. Mr. Shankar Nath Rimal, Engg. Kathmandu ,,
62. Rev. Bhikshu Anirudra Mahasthavira Sanghanayaka ,,
63. Rev. Ashwaghosha ,, former Vice-Chairman, LDT ,,
64. Rev. Vimalananda Mahasthavira, ,, ,, ,,
65. Rev Kumar Kashyapa Mahasthavira, Chairman ANB Mahasangha ,,
66. Rev. Gyanapunika Mahasthavira, Sec., ANB Mahasangha ,,
67. Rev. Sudarshan Mahasthavira, Nagar Mandap Srikirti Vihara, Kirtipur ,,
68. Rev. Maitri Sthavira, All Nepal Bouddha Samaj, Lumbini ,,
69. Rev. Shilabhadra, Mani Mandap Mahavir, Patan ,,
70. Rev. Kaudanya, Nepal Bouddha Shikshya Parishad, Bijeshwari ,,
71. Rev. Anagarika Dhammawati, Chief, Dharmakirti, Srigha Vihara ,,
72. Rev. Sumangala Mahasthavira, Dharmodaya Sabha, Bhrikuti Mandap ,,
73. Rev. Dharmapal, Shakyasingha Vihara, Lalitpur ,,
74. Rev. Nyanawati, ,, ,,
75. Rev. Buddhaghosha Mahasthivira, Sumangala Vihara Patan ,,
76. Rev. Chanda Shastri, Padamchaitya Vihara Butwal ,,
77. Rev. Bodhisena, Bodhicharya Vihara Banepa ,,
78. Rev. Gunaghosha, Purbaram Vihara Dhulikhel ,,
79. Rev. Subodhananda Mahasthavira, Ganamahavira Kathmandu ,,
80. Rev. Thuse Rinpoche, Beni VDC Solukhumbu ,,
81. Rev. Chyatal ,, Narayanthan Gumba Pharping Kathmandu ,,
82. Rev. Chopge Thichen ,, Boudhanath Kathmandu ,,
83. Rev. Jatul ,, ,, Pharping Gumba Kathmandu ,,
84. Rev. Ngwang Tenzing Rinpoche Member, LDT, Tengboche Monastery ,,
85. Rev. Sechen Rapjyama Rinpochhe, Bouddhanath Kathmandu ,,
86. Rev. Chhoki Nima ,, Bouddha white monastery ,, ,,
87. Rev. Gese Jopa ,, Kapan Gumba Kathmandu ,,
88. Rev. Thanga ,, Bouddha ,, ,,
89. Rev. Chokling ,, Bouddha ,, ,,
90. Rev. Chhechu Kushyo Lama Swayambhu ,,
91. Rev. Karma Loptu Rinpoche Manang ,,
92. Rev.Gese Karma Lama , Gumba Mgmt. Committee, Pulchok Lalitpur ,,
93. Rev. Khempo Phunchok Lama Gurung, Sitapaila Kathmandu ,,
94. Rev.Khempo Tashi Lama Gurung, Chief Lama, Mustang Gumba ,,
95. Rev. Umar Lama Gurung, Kaski Pokhara Gumba ,,
96. Rev. Khempo Namdul Lama, Pharping Gumba Pharping Kathmandu ,,
97. Rev. Ngwang Chojur Sherpa, Chief Lama Thonga Gumba ,,
98. Chief Lama, Pema Sang Gumba Surkhet ,,
99. Mr. Kali Prasad Shakya, Kakre Vihar Surkhet ,,

100. Rev. Khempo Chimi Tsering Helambu ,,
101. Mr. Badri Ratna Bajracharya, Chairman,Vajracharya Samrakshan Guthi ,,
102. Mr. Buddha Ratna Bajracharya Lalitpur ,,
103. Dr. Naresh Man Bajracharya Jhwabaha Kathmandu ,,
104. Dr. Bhadraratna Bajracharya Lalitpur ,,
105 Prof. Mangalraj Joshi Lalitpur ,,
106 Prof. Yadunath Khanal Kathmandu ,,
107. Dr. Harka Gurung, Maharajgunj ,, ,,
108. Mr. Min Bahadur Shakya, NIEM, Lalitpur ,,
109 Mr. Kashinath Tamot, Baneshwar Kathmandu ,,
110 Prof. Dr. Prem Kumar Khatry, CNAS TU Kirtipur ,,
111 Mr. Satya Mohan Joshi, Bakhumbahal Lalitpur ,,
112 Dr. Dilli Raman Regmi, Lazimpat Kathmandu ,,
113 Mr. Tej Narayan Panjiyar, Udayapur, (currently - Lalitpur) ,,
114 Prof. Asha Ram Shakya, former Member-Secretary, LDT Lalitpur ,,
115 Prof. Surya Bahadur Shakya ,, Vice-Chairman, LDT Kathmandu ,,
116 Mr. Ganesh Lama Makwanpur ,,
117 Mr. Ratnaman Shakya Lalitpur ,,
118 Mr. Pemba Lama, Bouddha Kathmandu ,,
119 Prof. Ram Niwas Pandey, Chairman, Central Department of NeHCA, TU ,,
120 Mr. Ram Krishna Tamrakar Siddharthanagar ,,
121 Mr. Ang Rita Sherpa, Mountaineer ,,
122 Mr. Kaji Sherpa, Mountaineer ,,
123 Chairman, World Federation of Hindus ,,
124 Representative, Jaina Religion ,,
125 ,, Sikh Gurudwar Kathmandu ,,
126 Dr. Swami Prapannacharya, Pashupati ,,
127 Mr. Prakash Man Gubhaju, Registrar, Pokhara University Pokhara ,,
128. Member Secretary – Gumba Management Committee ,,
129. Mr. Bhuvanlal Pradhan, Babar Mahal Kathmandu ,,
130. Mr. Shailendra Kumar Upadhyaya, Minbhavan, ,, ,,
131 Dr. Mohan Man Sainju, IIDS Lalitpur ,,
132 Dr. Badri Prasad Shrestha, Bakhundol ,, ,,
133 Mr. Goraksha Bahadur Nhuchhe Pradhan Kathmandu ,,
134 Mr. Sridhar Rana, Bishalnagar ,, ,,
135 Dr. Meena Acharya ,, ,,
136 Mr. Triratna Shakya, Chief, YMBA ,,
137 Representative, Dharmodaya Sabha ,,
138 Chairman, Tamang Gumba Sewa Kendra ,,
139 Mr. Jip Tshering Lama, Head, Nepal Sherpa Sangha ,,
140 Mr.Sonam Gyalchen Sherpa Head, Urgen Padma Choling Gumba ,,
141. Mr. Shantaratna Shakya Gyanmala Bhajan Khala ,,
142. Mrs. Meera Jyoti Kathmandu ,,
143. Chairman, Buddhajayanti Samiti ,,
144 Head, Bajrayana Mahasangha ,,
145 Mr. Lalkaji Gurung, Head, Tamu Kshodi ,,

146 Mr. Roopjyoti Kansakar, Coordinator, Nepal Bipasyana Kendra ,,
147. Rev. Shri Shiv Avatari Lama, Mrigasthali, Kathmandu ,,
148. Rev. Gese Ngwang Wosser Lama, Choling Gumba, Dolakkha ,,
149. Rev. Ani Ngwang Chinjom Sankhu Gumba Sankhu ,,
150. Rev. Ani Karsang Chotin. Sankhu ,,
151. Rev. Ani Manjin ,, ,,
152. Representative,. All Nepal Bouddha Himali Sangh ,,
153 Himalaya Sherpa Sanskrit Kendra ,,
154 Representative, Nepal Buddha Dharma Sewa Sangha ,,
155. Representative, Tamang Gumba Mgmt. Samiti. ,,
156 Mr. Ganesh Bajra Lama , Bouddha Kathmandu ,,
157 Rev. Dhamma Shovana Ganabahal ,, ,,
158 Rev. Sumedha, Sugandha Vihara Mandeshwari ,, ,,
159 Rev. Anagarika Sujata Lumbini ,,
160 Mr. Ratna Bahadur Bajracharya, Head, Swayambhu Vikas Mahasamiti ,,
161 Head, Bouddhanath Vikas Samiti ,,
162 Dr. Chaitanaya Subba, Member Secretary, Janajati Mahasangha ,,
163 Asoc. Prof. Basanti Bajracharya, Padma Kanya Campus ,,
164 Rev. Ngwang Jimba Lama, Chief Lama, Segiphu Gumba,Beni, Solu ,,
165 Dr. Keshari Laxmi Manandhar Kathmandu ,,
166. Represemtative, Helmu Sabha Samaj ,,
167 Representative, Manang Sewa Samaj ,,
168. Representative Tamu Sewa Samaj ,,
169 Mr. Parsuram Tamang, Tamang Ghedung Sangha ,,
170 Representative, Thakali Sewa Samaj ,,
171 ,, Tharu Samaj Kalyankari Sangh ,,
172 ,, Jyapu Mahaguthi Kathmandu ,,
173 ,, Manka Khala ,, ,,
174 Mr. Amritman Tamrakar ,, ,,
175 Rev. Chief Lama, Ngwang Chyojor Sherpa, Jiri ,,
176 Rev. Guru Jagat Lama, Palari Gumba Makwanpur ,,
177 Rev. Angdorje Lama, Phaplu Solukhumbu ,,
178 Mr. Yadav Kant Silwal Kathmandu ,,
179 Mr. Khemraj Keshavsharan, Siphal Kathmandu ,,
180 Ms. Manju Lama, Chairperson, Tamang Guthi Sewa, Swyambhu ,,
181 Mr. Govind Chitrakar, Tahachal Kathmandu ,,
182 Ven. Head, Brahmakumari Rajyog ,, ,,
183 Chairman Sanatan Dharma Sewa Samiti, Nepal ,,
184 Sri Pandit Chhabilal Pokhrel Dharan ,,
185 Mr. Daman Nath Dhungna, Baneshwar, Kathmandu ,,
186 Rev. Bhiskhuni Madhavi, Yashodhara Bouddha Vidyalaya ,,
187 Rev. Bhikshuni Kusum, Dharmakirti Vihara, Nagal ,, ,,
188 Representative, Bouddha Shanti Sangha ,,
189 Chairman, Gumba Management Committee ,,
190 Dr. Jaya Raj Acharya, Tri-Chandra Campus ,,
191 Prof. Dr. Lok Raj Baral, Central Department of Political Science, TU ,,

| | | |
|---|---|---|
| 192 | Dr. Purna Kant Adhikari, Chitwan | ,, |
| 193 | Prof. Krishna Khanal, Central Dept of Political Science, TU | , |
| 194 | Prof. Durga Prasad Bhandari | Kathmandu ,, |
| 195 | Prof. Aiswaryalal Pradhananga | ,, ,, |
| 196. | Prof. Surya Lal Amatya | Lalitpur ,, |
| 197 | Mr. Kapil Shrestha, Human Rights Association | Kathmandu ,, |
| 198 | Mr. Mukunda Regmi, Senior Advocate | ,, ,, |
| 199 | Mr. Kusum Shrestha, Senior Advocate | ,, ,, |
| 200. | Dr. Jogendra Jha, Viswa Hindu Mahasangha | ,, ,, |
| 201. | Dr. Kamal Prakash Malla | Kathmandu ,, |
| 202. | Bimal Kumar Sharma, Member Secretary, LDT, | Member-Secretary |

## Annex - F

### Names of Observers (Nominated)

| | | |
|---|---|---|
| 1. | Chairman | FNCCI, Kathmandu |
| 2. | ,, | Nepal Chamber of Commerce |
| 3. | Mayor | Taulihawa Municipality |
| 4. | Mayor | Siddharthanagar ,, |
| 5. | Mayor | Butwal ,, |
| 6. | Mayor | Ramagram ,, |
| 7. | Chief District Officer (CDO) | CDO Office, Nawalparasi |
| 8. | ,, | ,, Kapilvastu |
| 9. | ,, | ,, Rupandehi |
| 10. | Chief, FNCCI | Rupandehi |
| 11. | Chairman, Nepal Journalists' Association | |
| 12. | Chairman, Nepal University Teachers' Association NUTA | |
| 13. | Chairman, Nepal World Heritage Council | |
| 14. | Chairman, Nepal Medical Association | |
| 15. | Chairman, Nepal Engg. Association | |
| 16. | Chairman, Nepal Bankers' Association | |
| 17. | Chairman, Nepal Sri Lanka Bank | |
| 18. | Chairman, Prajatantrik Bichar Samaj | |
| 19. | Chairman, Nepal Bar Association | |
| 20. | Representative, NWPP | |
| 21. | Representative, Nepali Congress | |
| 22. | Representative, CPN-UML | |
| 23. | Representative, RPP | |
| 24. | Representative, NSP | |
| 25. | Representative, CPN-ML | |
| 26. | Representative, RPP (Chand) | |
| 27. | Chairman, Tilaurakot VDC | |
| 28. | Chairman, Tenhuhawa VDC | Lumbini |
| 29. | Chairman, Lumbini VDC | Lumbini |
| 30. | Chairman, Madhuvani VDC | Lumbini |

| | |
|---|---|
| 31. Chairman, Ekala VDC | Lumbini |
| 32. Mr. Shashiram Bhandari | Kathmandu |
| 33. Mr. Bishu Manandhar | ,, |
| 34. Mr. Keshab Bahadur Shrestha, SBI | |
| 35. Mr. Khadgaman Shrestha | Ministry of Education |
| 36. Mr. Haribol Bhattarai | Baneshwar |
| 37. Mr. Manmohan Bhattarai | ,, |
| 38. Mrs. Snehaprabha Aryal | P.K. Campus |
| 39. Dr. Bishnu Prasad Atreya | Balmiki Campus |
| 40. Mr. Krishna Bahadur Rajbhandari | T.C. Campus |
| 41. Mrs. Ratna Rajkarnikar | Tri-Chandra Campus |
| 42. Mrs. Bimala Shakya | R.R. Campus, Kathmandu |
| 43. Mrs. Savitri Gurung | R.R. Campus |
| 44. Mr. Yajna Prasad Acharya | Kathmandu Campus |
| 45. Dr Rajesh Gautam | TC Campus |
| 46. Dr. Ranjana Bajracharya | PK Capmpus |
| 47. Mrs. Kamala Maskey | PK Campus |
| 48. Mr. Jagman Gurung | CNAS, TU |
| 49. Rev. Sang Sang Tulko | |
| 50. Rev. Khembu Jambo Lama | |
| 51. Mr. Homnath Dahal | |
| 52. Mr. Chetonath Gautam | Pashupati Bikash Kosh |
| 53. Mr. Biswanath Upadyyaya | Mahottari |
| 54. Representative, Lama Sangh | Tatopani, Sindhupalchok |
| 55. Mrs. Uma Lama | Bouddha, Kathmandu |
| 56. Mr. Binod Kumar Sharma, | Advocate, Janakpur |
| 57. Mr. Padmasingh Thapa | Surkhet |
| 58. Mr. Dhurba Shrestha | Surkhet |
| 59. Dr. Pushkar Bajracharya | Management Faculty, T.U. |
| 60. Mr. Krishna Bahadur Rokaya | |
| 61. Mr. Govind Bahadur Malla | |
| 62. Mr. Lal Bahadur Ghale | |
| 63. Mr. Lok Bahadur Bi. ka. | |
| 64. Mr. Ramesh Jung Thapa | Kathmandu |
| 65. Mr. Balaram Sherestha | |
| 66. Mr. Prem Man Shrestha | |
| 67. Mr. Marshal Julum Skakya | Kathmandu |
| 68. Mr. Kamal Chitrakar | |
| 69. Mr. Bidur Poudel | MP National Assembly |
| 70. Mr. Narahari Acharya | Kathmandu |
| 71. Mr. Khadga Bahadur Thapa | |
| 72 Mrs. Janaki Singh | |
| 73. Mr. Prem Bahadur Ghale | |
| 74. Hon. Mohan Chandra Adhikari | MP National Assembly |
| 75. Mr. Narendra Gurung | |
| 76. Mr. Tirthajung Shahi | |

| | |
|---|---|
| 77. Mr. Shyam Bharati | |
| 78. Mr. Yajna Gurung | |
| 79. Dr. Dambar Bahadur Khadka | |
| 80. Mr. Deepak Giri | Dang |
| 81. Mr. Gopal Man Shrestha | |
| 82. Mr. Gyanendra Karki | Kathmandu |
| 83. Mr. Krishna Kumar Shrestha | World Buddhist Federation |
| 84. Mr. Deepak Bajracharya | Gautam Buddha Institute |
| 85. Mrs. Snehaprabha Aryal | P K Campus |
| 86. Mrs. Savitri Aryal | Public Adm. Campus |
| 87. Dr. Kashinath Neupane | Balmiki Campus, Kathmandu |
| 88. Mr. Man Bdr Lama | Sukhavihar, Janakpur |
| 89. Mr. Jagdish Dahal | Prime Minister's Office |
| 90. Mr. Radhakrishna Bartaula | ,, ,, |
| 91. Mr. Bishwaman Bajracharya | Gyanmala Sangh |
| 92. Mr.Krishna Prasad Shakya | Gyanmala Sabha, Palpa |
| 93. Rev. Sradhananda | Dharmasila Vihar, Pokhara |
| 94. Chief, Bhojpur Vihar | Bhojpur |
| 95. Chief, Chainpur Vihar | Chainpur |
| 96. Mr. Astabhuja Chaudhari | Nepal Janjati Mahasangh |
| 97. Mr. Babu Krishna Rijal | Kathmandu |
| 98. Mr. Tarananda Mishra | Kathmandu |

**Annex –G**

## Local Sub-committees

### A. Local Support and Coordination Sub-committee

| | |
|---|---|
| 1. Chairman, Rupandehi DDC, | **Convenor** |
| 2. Staff/Officials, DDC Rupendehi | Member |
| 3. DDC Chairman and Office bearers, Nawalparasi | ,, |
| 4. DDC Chairman and Office bearers, Kapilvastu | ,, |
| 5. DDC Chairman and Office bearers, Palpa | ,, |
| 6. Mayor and Office bearers, Siddharthanagar Municipality | ,, |
| 7. Mayor and Office bearers, Butwal Municipality | ,, |
| 8. Mayor and Office bearers, Ramagram Municipality | ,, |
| 9. Mayor and Office bearers, Taulihawa Municipality | ,, |
| 10. Mayor and Office bearers, Tansen Municipality | ,, |
| 11. VDC Chairman and Vice Chairman Lumbini AVDC | ,, |
| 12.VDC Chairman and Vice Chairman Tenuhawa VDC | ,, |
| 13. VDC Chairman and Vice Chairman Madhuvani VDC | ,, |
| 14 .VDC Chairman and Vice Chairman Ekala VDC | ,, |
| 15 .VDC Chairman and Vice Chairman Khudawagar VDC | ,, |
| 16 .VDC Chairman and Vice Chairman Bhagawanpur VDC | ,, |
| 17 .VDC Chairman and Vice Chairman Ama VDC | ,, |
| 18. Chairman, Nepal Rec Cross Society, Rupandehi | ,, |
| 19 . Chairman, the Reyukai, Siddharthanagar | ,, |

| | | |
|---|---|---|
| 20. | Chairman, Nepal Jaycees, | ,, |
| 21. | Chairman, Rotary Club | ,, |
| 22. | Chairman, Lions Club | ,, |
| 23. | Chairman, Sivasena, | ,, |
| 24. | Chairman,HAN | ,, |
| 25. | Chairman,FNCCI | ,, |
| 26. | Chairman, FNCCI, Butwal, | ,, |
| 27. | FNCCI, Palpa | ,, |
| 28. | Chairman Federation of Nepal Journalists, Rupandehi | ,, |
| 29. | Chairman Rupandehi Industrial Association, Butwal | ,, |
| 30. | Mr. Gopal Bahadur Singh, Kapilvastu | ,, |
| 31. | Mr. Ganga Singh Chaudhari, Campus Chief, Kapilvastu | ,, |
| 32. | Mr. Bishwaraj Pandey, Kapilvastu Campus | ,, |
| 33. | Dr. Ram Prasad Basyal, Chairman Nepal Elect Council, Rup. | ,, |
| 34. | Mr. Arun Pratap Rana, Nepal Tuberculosis Assoc. Rupandehi. | ,, |

**B. Local Publicity Sub-committee**

| | | | |
|---|---|---|---|
| 1. | Mr. Krishna Raj Pandey | Sambad Weekly | Coordinator |
| 2. | Mr. Chetan Panta | Sarathi | Member |
| 3. | Mr. Madhav Dhungana | Kantipur | ,, |
| 4. | Mr. Dilip Bhattarai | Bimarsha Weekly | ,, |
| 5. | Mr. Sambhu Panta | NTV | ,, |
| 6. | Mr. Karna Bahadur Karki | Lumbini Daily | ,, |
| 7. | Mr. Balkrishna Chapagain | Jana sangharsha | ,, |
| 8. | Mr. Himshu Chaudhari | RSS | ,, |
| 9. | Mr. Shiva Nepal | Radio Nepal | ,, |
| 10. | Mr. Chhavilal Pandey | Gorkhapatra | ,, |
| 11. | Mr. Madhav Nepal | Samacharpatra | ,, |
| 12. | Mr. Achyut Wagle | Deurali | ,, |
| 13. | Mr. Mitra Bahadur Shakya | Chautari | ,, |
| 14. | Mr. Suman Adhikari | Naya Disha | ,, |
| 15. | Mr. Baburam Dhakal | Srinagar | ,, |
| 16. | Mr. Laxminath Gyawali | Youth Today | ,, |
| 17. | Mr. Yadav Prasad Sharma | Jan Bhawana | ,, |
| 18. | Mr. Chandra Prakash Shrestha | Gathibidhi | ,, |
| 19. | Mr. Devi Prasad Sharma | Arpan | ,, |
| 20. | Mr. Prakash Chitrakar | Daily News | ,, |

## Appendix - H

### A. List of HMG Liaison Officers employed by the Summit Secretariat during the World Buddhist Summit and their assignments

| S.No. | Name | Position | Country Assigned |
|---|---|---|---|
| 1 | Mr. Purushottam Shrestha | Section Officer | Sri Lanka |
| 2 | Mr. Bharat Raj Gautam | ,, | India |
| 3 | Mr. Sambhu Prasad Regmi | | South Korea |
| 4. | Mr. Shanta Kumar Tuladhar | ,, | Myanmar |
| 5 | Mr. Humanath Pant | ,, | Pakistan |
| 6 | Mr. Binod Prasad Acharya | ,, | Hong Kong |
| 7. | Mr. Arjun Raj Pant | ,, | Germany |
| 8 | Mr. Shiv Kumar Karki | ,, | Japan |
| 9. | Mr. Hari Prasad Gyawali | ,, | Bangaladesh |
| 10 | Mr. Mahesh Kharel | ,, | Mongolia |
| 11 | Mr. Bhuvan Kumar Paudel | ,, | China |
| 12 | Mr. Ram Babu Rimal | ,, | Italy |
| 13 | Mr. Revati Prasad Sapkota | ,, | USA, Russia |
| 14 | Mr. Bimal Prasad Pyakurel | ,, | Bhutan |
| 15. | Mr. Mahesh Kumar Bhetwal | ,, | Thailand |

### B. HMG Offcials on duty at LDT Secretariat

**Secretariat/Meeting**

1. Under Secretary - Mr. Gopal Bahadur Thapa
2. Section Officer - Mr. Sri Ram Thapa
3. ,, Mr. Ganesh Prasad Pande
4. ,, Mr. Dipak Raj Nepal

**Secretariat – Administration/Management**

1. Under Secretary - Mr. Deepak Subedi
2. Section Officer - Mr. Sahadev Koirala
3. ,, Mr. Prakash Kharel
4. ,, Mr. Narayan Sapkota

**Public Relations Desk**

1. Under Secretary - Mr. Kedar Govind Amatya
2. Section Officer - Mr. Jhanak Bahadur Khatri
3. ,, Mr. Tamlal Pande

**Contact Desk - Siddharthanagar Airport**

1. Section Officer - Mr. Ghanashyam Lamsal
2. ,, Mr. Shanti Raj Prasai

**Contact Desk - Tribhuvan International Airport, Kathmandu**

1. Section Officer - Mr. Rajaram Bartaula

**Annex**
**Part Two**

**Press Releases**

# World Buddhist Summit

**(30th November – 2nd December, 1998)**
**Lumbini, Nepal**

**A.**

His Majesty's Government of Nepal, in collaboration with Lumbini Developement Trust, is convening the World Buddhist Summit on December 1st and 2nd, 1998 (Mangsir 15th & 16th, 2055). On November 30th, 1998 (Mangsir 14th, 2055), a Pre-Summit meeting will be held. The site or venue for both the Pre-Summit meeting as well as the Summit is at Lumbini where, two thousand five hundred forty two years ago, the Shakya Queen Mayadevi had been blessed with prince Siddhartha Gautam, who, in the later part of his life, began to be called Lord Gautam Buddha and, in course of time, started to be regarded all over the World as the Apostle of Peace. The highly sacred land of Lumbini lies in the south-western part of Nepal, the beautiful Himalayan Kingdom with the World's tallest mountain peak, Mount Everest or Sagarmatha (in Nepal).

The Summit is to be inaugurated by His Majesty King Birendra Bir Bikram Shah Dev. The gracious consent by His Majesty the King to inaugurate the Summit, besides highlighting its importance, has immensely added to its grandeur.

This special historic Summit, associated with this prestige of Nepal and the Nepalese, is to be participated in by about 150 international delegates hailing from 28 different countries of the world. Included among the foreign invitees are people who practice Buddhism as their religion, teachers of Buddhism and their disciples, devotees of Lord Buddha, distinguished dingnitaries and scholars.

The basic theme on which the conference is to concentrate is "Lumbini: the Fountain of World Peace". For the elaboration on this topic, two key papers will be presented. The title of the first paper is "Buddhist Philosophy and World Peace", and that of the second is "Developing Lumbini as Pilgrimage Center of Peace."

It is expected that the interactions of the learned and distinguished participants of the Summit shall lead to finding more efficacious ways for promoting the world peace along the path of nonviolence preached and practiced by Lord Buddha. This, in turn, is anticipated to boost the sense of global fraternity and unity among the inhabitants of the earth. The relevance of Lord Buddha's teachings of peace, nonviolence, compassion and humanity hardly needs to be emphasized in a world the daily events of which are mostly marked by various kinds of violence.

It is further hoped that as an outcome of this Summit, Lumbini's fame as the most important Buddhist pilgrimage center of the World and as a place for the peace-seekers of the whole world is to multiply manifold.

The preparations for the Summit have been going on in full swing for quite some time now according to the instructions given by the Main Organizing Committee formed under the chairmanship of Rt. Hon'ble Prime Minister Girija Prasad Koirala, a Main Preparatory Committee formed under my chairmanship and various Sub-committees too. as per the directions given to all the concerned ministries by the Prime Minister after reviewing the progress of the preparations through a meeting held under his chairmanship. A target is set to complete the entire preparations before mid-November. A high level meeting was recently held on the 16th and 17th October 1998 at Lumbini, in this connection. The participants of the meeting, after making necessary inspection at the place, took several important decisions which are already being implemented. Considerable progress has been made at Lumbini and at other associated archaeological sites in making those arrangements which are indispensable for ensuring the absolute success of the Summit: roads, electricity, water, decorations and security.

The Main Preparatory Committee of the World Buddhist Summit and His Majesty's Government of Nepal, both committed to making the conference a grand success, feel delighted, privileged and honoured on having this opportunity of organizing the World Conference of Buddhists and appeal for necessary coöperation from all nationals and foreigners, Buddhists and people of other religions, private and governmental, national and international organizations/agencies.

**Signed**

**Purna Bahadur Khadka**
**Minister for Youth, Sports and Culture**
**and Chairman**
**Main Preparatory Committee**
**World Buddhist Summit**

27 October, 1998
(Kartik 10, 2055)

**Press Release**
**Asar 16, 2055**

**B.**
The Executive Committee of LDT held a meeting to discuss the issues related to the restoration and preservation of the Maya Devi temple in its original shape. The meeting decided that the final designs prepared on the basis of the theoretical concepts of coming up with a moedel to facilitate the observation of the archaeologically important structure and objects excavated be approved and such designs and models be prepared.

The meeting also decided to evaluate the development works on the plots leased out for various purposes inside the zone of the Master Pland and review the rate and conditions thereof.

It was also decided in the meeting that to introduce the importance of Lumbini as the main pilgrimage shrine for the Buddhists and an international center of the world and approve the commitments for the development of Lumbini in order to solicit international support an International Buddhist Summit be organized in Lumbini in December 1998 and immediately commence the preparatory works to this effect. The following officials and invited members were present at the meeting:

1. Hon. Minister for Youth, Sports and Culture, Mr. Purna Bahadur Khadka Chairman
2. Mr. Tshering Tenzing Lama Vice Chairman
3. Hon. Deep Kumar Upadhyaya (Minister of State for Finance) Member
4. Mr. Gajendra Kumar Lama (Treasurer, LDT) ,,
5. Mr.Vijaya Bajracharya ,,
6. Mr. Krishna Prasad Acharya (Project Manager) ,,
7. Mr. Bimal Kumar Sharma Member Secretary

Invited members
1. Mr. Biswanath Sapkota, Secretary, Ministry of Youth, Sports and Culture
2. Mr. Khadga Man Shrestha, Jt. Secretary ,, ,,
3. Dr. Saphalya Amatya ,, ,,

## C. Summary of Final report of the Member-Secretary, LDT, Mr. Bimal Kumar Sharma

In order to successfully convene the World Buddhist Summit (November 30-Dec.2, 1998) a 158 member Main Organizing Committee was formed under the Chairmanship of Rt. Hon. PM and a 115 member Main Preparatory Committee under the Chairmanship of Hon. Minister for youth, Sports and Culture Mr. P.B. Khadka. A decision was also taken to form several Sub-committees to gear up the process of the preparation of the Summit. It is now known to all that the Summit was successfully convened becouse of the encouragement and guidance received from the patron of LDT HM the King, HRH the Crown Prince, Rt. Hon. the Prime Minister, ministers. Yet, I would like to humbly ask for forgiveness for the shortcomings in the management of the Summit despite our sincere efforts.

Lumbini Development Trust has taken the Lumbini Declaration issued by the World Buddhist Summit on December 2, 1998 at Lumbini, as a document of to guide the LDT in its future plans and activities. Some of the points raised in the Declaration demand the commitment of HMG and I would specially like to draw the attention of Rt. Hon. PM and all well wishers of Lumbini to this and trust the commitment will continue. With the commitment of HMG, we believe, Lumbini will reach its goal in a short time.

Now that the main events of the Summit have concluded, I humbly request the Rt. Hon. Prime Minister Mr. Girija Prasad Koirala to dissolve the MOC, the MPC, all the Sub-committees and the Summit Secretariat formed to successfully convene the World Buddhist Summit and handover the remaining financial accounts and other Summit-related activities to LDT.

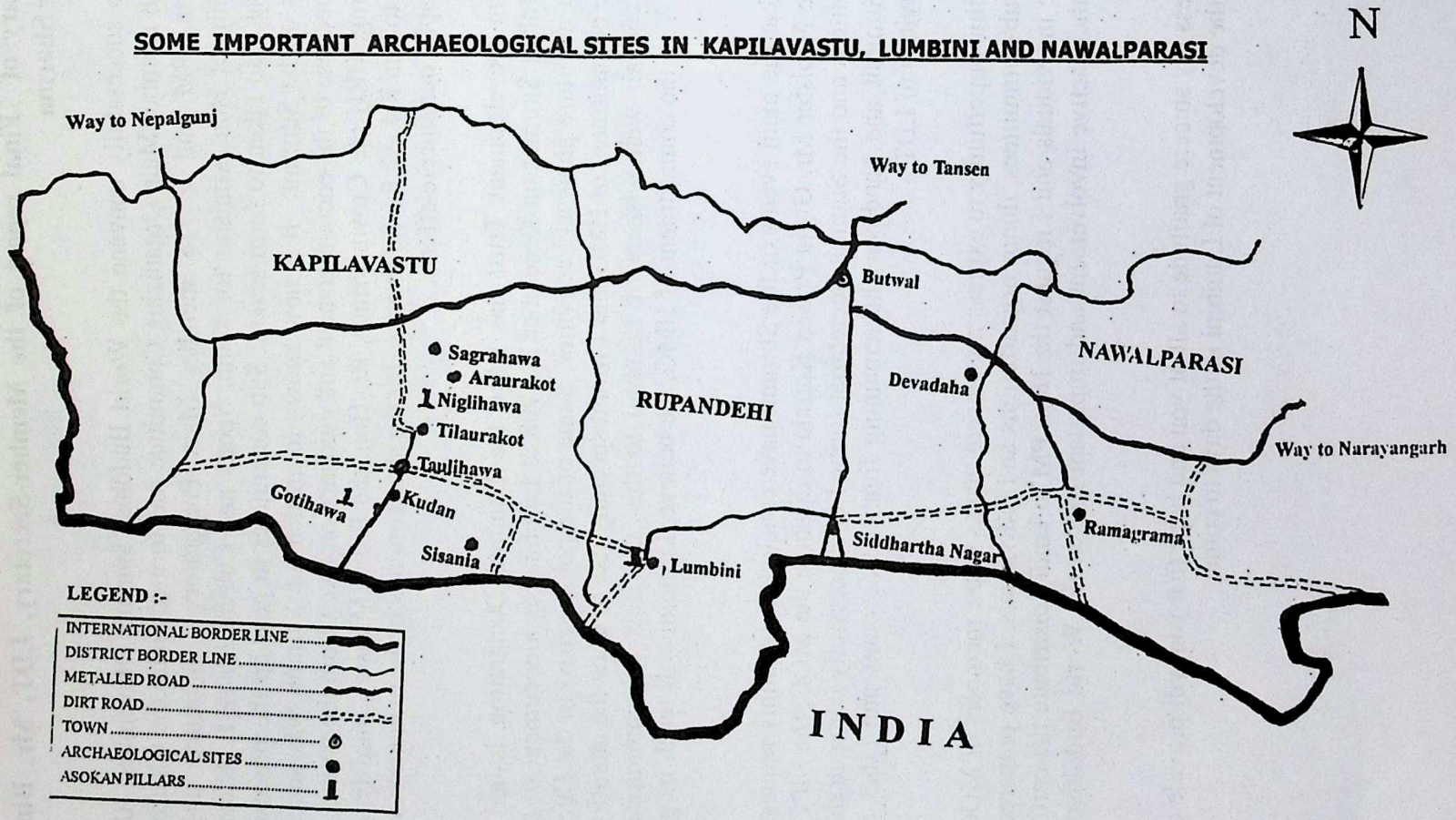
I take this opportunity to express my sincere thanks to the members of MOC, MPC, different Sub-committees, donor organizations and individuals. I have prepared the list of all these individuals and I request the Hon. PM to kindly distribute the certificate of honor for their active involvement and important role in the World Buddhist Summit activities.

I express my sincere gratitude to all of you and hope that you will provide us active support in the development of Lumbini in the days to come.

2055-9-17
January 1, 1999

डा. हिरणी रमण रेग्मी
कल्याणी रेग्मी लाभ
पुस्तकालय

## SOME IMPORTANT ARCHAEOLOGICAL SITES IN KAPILAVASTU, LUMBINI AND NAWALPARASI



LUMBINI
DEVELOPMENT
TRUST.
1985
NEPAL
लुम्बिनी विकास कोष-२०४२

डा. हिल्ली एवम् रैनी
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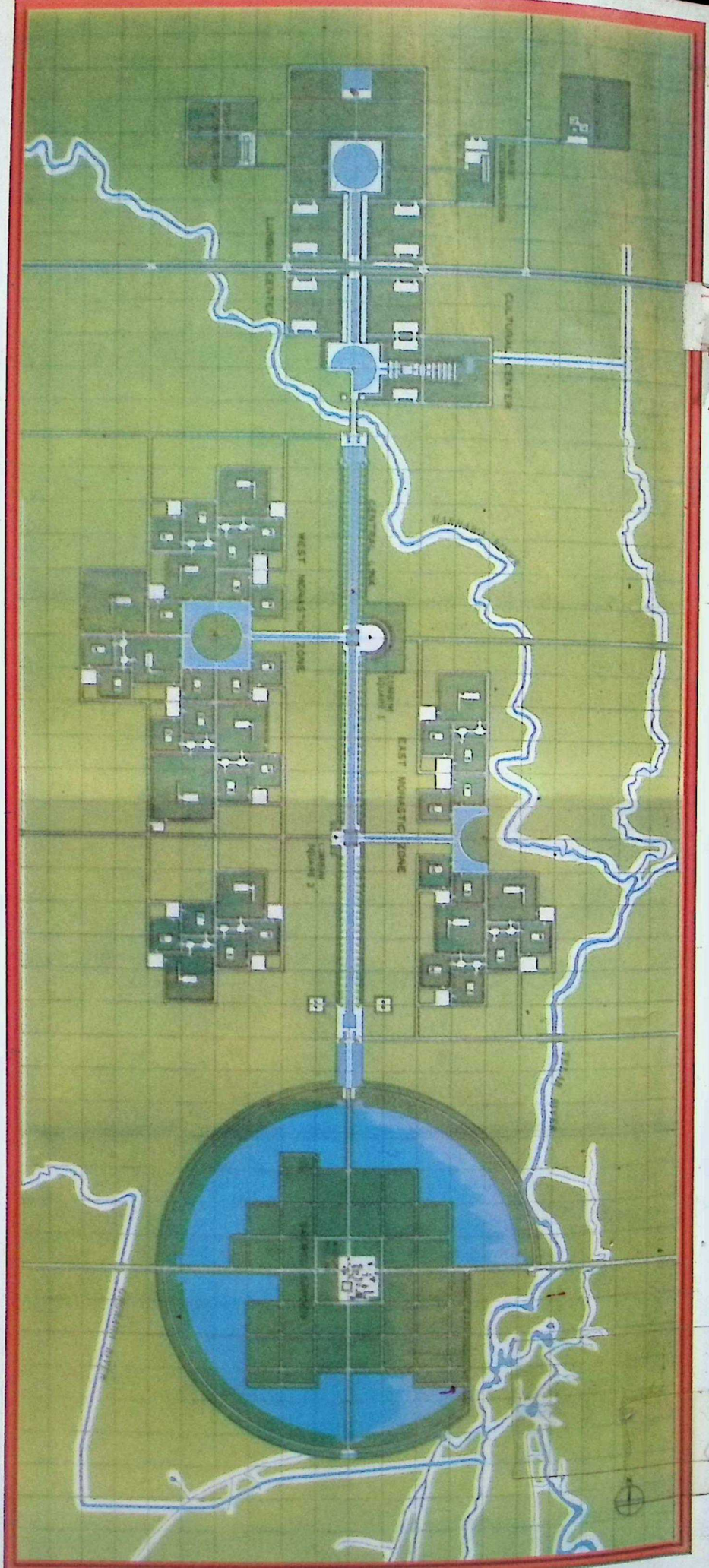
पुस्तकाल

# The Master Plan